



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

PROCEEDINGS

OF THE

MASSACHUSETTS HISTORICAL SOCIETY.

JANUARY MEETING, 1903.

THE stated meeting was held on Thursday, the 8th instant, at three o'clock, P. M., the President, CHARLES FRANCIS ADAMS, LL.D., in the chair.

The record of the December meeting was read and approved ; and the Librarian, the Cabinet-Keeper, and the Corresponding Secretary made their monthly reports.

Mr. Franklin B. Sanborn, of Concord, was elected a Resident Member ; and Mr. Arthur B. Ellis, of Burley, in the State of Washington, was elected a Corresponding Member.

Mr. WILLIAM R. THAYER read a paper entitled "The Suicide of a Political Infant," giving a brief account of the National Party of 1900, and presented to the Library a scrap-book containing manuscript and printed matter relating to the history of the party.

Mr. JAMES F. HUNNEWELL read a short paper as follows :

Prehistoric Bunker's Hill.

When George Bunker, soon after the settlement of Charlestown, owned some ten acres of land reaching across the highest ground in that town, his unusual family name became locally geographical, and in time, by changes that would have amazed him, it became famously historical. His pasture gave the name to a battle that was not fought on it, but of which the nearest part — an important one — was hundreds of yards eastward at the base of the eminence where it was. Nevertheless this was the Battle of Bunker's Hill, and this hill with its peculiar name

for a long while seemed to be the original, the one and only Bunker's Hill. Apart from geology, it might be said that Bunker's Hill began in the world with George Bunker, and was developed to fame by the battle in its neighborhood.

But under the name are associations with man and his works reaching far back into the dimness of time. A reliable book had given me a clue to the name, and to a place that I wished to see, and last summer I had an opportunity to do so. The visit pleased me very much, and an account of it may have interest to other persons.

Driving over the broad heights of western Derbyshire, I came to a region peculiar in Old England. Its elevation is great. Far and wide are large swells of pasture land, bare and lonely, for there are few trees seen, and only a solitary stone farmhouse. The road and strong field-walls are the most prominent marks of human occupation. It is a landscape surprising near the centre of one of the world's oldest and most populous countries.

Walking perhaps a quarter of a mile across the fields and over a stone wall, all the way up moderate slopes, a height of some prominence is reached. Here is one of those mysterious reliques of Early Britain found scattered through the country,—a great circle of stones, once standing, now prostrate, large, hoary gray, and partly sunken in the earth. They enclose a level area, around which is a broad hollow several feet deep, and beyond that a steep high mound, an outwork to all. These portions are of earth now grass grown.

It is Arbelow, a commanding spot, used by man for purposes important to him before his surviving written records began. Looking from it, I saw, about a fifth of a mile distant, a smaller but perhaps more prominent mound, like the base of a cone, bare and grassy, rising in the midst of a rugged pasture. "There," said the only man of the region whom I found, "that is Bunker's Hill." In reply to my inquiry why it was thus named, he said that he did not know; he had "heard that there they used to fight." I walked to it, and ascended it. Not another living creature was in sight except a cow, that from below stared blankly at me, as if wondering why I, who could climb a stone wall, should linger there on such a damp day. It was as lonely a place as George Bunker's Charlestown pasture in 1640.

Otherways it was like it, bare, grassy, and commanding a wide view. On three sides, at some distance, are groves ; besides these the whole visible region is a broad extent of hilly pastures divided by stone walls. Everywhere the mists then around me suggested the obscurity of man's early history there, for he certainly had one there ; the hill is a mound, evidently artificial, perhaps fifty feet in diameter at the base, — a burial tumulus, as was proved about half a century ago when it was opened, mark of the work remaining. In it were then found an urn and burnt bones ; previously, a javelin point was found — adding another resemblance to the Charlestown hill, the top of which was also opened at about the same date. The latter, the highest lane in the town, was for years owned by my father ; it included remains of the British fort erected after the battle in 1775, and there bones and a spear-head were found.

On the Derbyshire hill is a monument, but it is a very simple one, — a pole surmounted by a board placarded with the statement that the mound is the property of the Duke of Rutland, and is in charge of the Commissioners of His Majesty's Works as Guardians under the Ancient Monuments Protection Act of 1882. On Arbelow is a notice of the same tenor.

At the farmhouse already mentioned I found the only woman I saw thereabouts, a brighter one than might have been expected in such a place. She, in reply to my inquiry, said that no one named Bunker lived, or was known, in the region — and a bright woman, especially thus environed, is apt to know the neighbors. As a family name it did not exist there, as it does not now in Charlestown ; as a name of other significance, or origin, it is obscured, as are the times when men first knew the country.

Damper, but wiser, I drove from these highlands of mist and of elder history, down the winding road to Youlgreave, past its low, russet-brown church and straggling gray houses, thence through a beautiful valley with abundant trees, then in sight of the romantic towers of Haddon, and at last alighted at the Peacock in Rowsley, gratified that a plan made months before had been a success, and that I had found, and had stood on, this Prehistoric Bunker's Hill.¹

¹ In the Proceedings of this Society, 2d series, vol. xii. p. 423, another Bunker's Hill is mentioned, situated near Totnes in Devon. The writer may be able to offer something about it if he revisits that beautiful region.

The PRESIDENT referred briefly to his recent visit to Charleston, South Carolina, to deliver an address before the New England Society of that city, and said that at the next meeting he would give some further account of his visit and his address on that occasion.

G. STANLEY HALL, LL.D., read the following paper: —

For years the great auk, now known to be the key to many biological problems, was killed by shiploads, but in 1844 became extinct, only seventy-two specimens existing to-day in all the museums of the world. Every few years we have lists of species and varieties of animal life newly exterminated. In the Smithsonian Museum hangs a copy of a painting by J. H. Moser, called "The Still Hunt." It is of a man hidden and secure on a high rock, shooting buffalo, and beneath it is inscribed, "This illustrates the method by which the great Southern bison herd of about five million animals was almost utterly exterminated in five years (1871-75), and the Northern herd totally destroyed in 1881-83." The wild ass, zebu, giraffe, ostrich, seals, all the higher apes, chimpanzee, gibbon, orang, and gorilla, gnus, elands, mountain zebras, and many other forms have a rapidly narrowing habitat, or are in danger of extinction for hides, plumes, ivory, and often for the sole pleasure of killing. For South Africa it was found necessary for the seven great nations most concerned to form, in May, 1900, a pact against exterminations. Second only to commercial motives is the hunting passion, which in prehistoric times exterminated the mammoth, Irish elk, cave bear, woolly rhinoceros, etc., in the long, hot struggle by which man became the lord of the animal creation. His war for survival against the creatures next below him in the scale of being has been so successful that he has wiped out his own phylogenetic line of ascent, and separated himself from his animal forbears by many a missing link which science cannot yet recover. Man is the only known creature that has destroyed his own pedigree. Only the few score of animals which primitive woman domesticated for food or service can thrive beside him, and his club-rooms and dwellings are still decorated with the products of his head-hunting prowess against creatures whom Schelling called our older brothers, and whom all totem-worshipping savages revere as the fathers of all their life and light. Even

laws against illegitimate methods and wholesale and useless destruction, which have multiplied so fast in all civilized lands in the last few years, are hard to enforce. Colonel Farrington states that about five thousand hunters each year pursue moose and deer in Maine alone, and that close time and protection laws are a farce.

In some respects all this is paralleled in the relations of civilized to savage man. Saddest in this long chapter are the extinctions of promising stirps of unknown possibilities. The Boethuks, for example, of Eastern Canada were a unique race, some think a cross between Eskimo and Indian. For decades they interfered with the fishing barons of Newfoundland. The bloodthirsty Micmacs were let loose on them, and a policy of extermination, pursued for decades, ended in the death of the last one in 1828. Bonwick, Ling-Roth, West, and others have written the story of the Tasmanians, whose numbers have been estimated at from a few score thousand to three hundred thousand when Tasman first saw the island in 1642. The natives had wondrous bodies, a singular and extremely complex language, a rich store of myths, and were at first only friendly; but their land and its products were valuable, and this was their unpardonable crime. They were gradually crowded to a corner by a cordon which it was death to cross, and were shot like animals, the settlers by notching their gun-stocks keeping tally of the heads of those killed. A few were educated,—one youth entered an English university, but returned to find himself ostracized,—and, like the Patagonians similarly trained, when they went back to the jungle wished they had never left it; and the remnant was transported to Flinder's Island. They were civilized with a rapidity almost rivalling their death-rate, and the last Tasmanian Truginani died in 1876. The last Mohican who could read Eliot's Bible died long since. Calle Shasta, the last of even the half-breed Modocs, died a stranger without a country or countrymen. The list of extinguished tribes, stocks, and races, who have left not even an Ossian to bemoan their fate, is long, and those who have passed away with even their names unrecorded is, no doubt, far longer.

Of those now on the downward path we, of course, know far more. M. Chailley-Bert has just described the present sad condition of three hundred and twenty thousand people in Java, Madura, and their annexes after two hundred years of

Dutch rule, and sums it all up in the pregnant sentence, “The few Europeans here have become all, and the natives nothing.” Dr. A. Jacoby describes the Samoyeds of a generation or two ago as among the most fortunate and interesting of primitive people, and thinks they would still be so could the Russian laws concerning them be carried out. They migrated hundreds of miles over the steppes each year, some families possessing two or three thousand reindeer to which new settlers brought anthrax, and robbed them of the rich pasturage they must have in the fall, and sapped the roots of their strange religious idealism so elaborately developed in the meditations of the long Arctic nights. The contempt of the new settlers is their death sentence, and they will not long survive, save a remnant in the Greenland of Denmark, which best knows how to treat the Northern races. Nisbet describes, like the others I name, not as a partisan or even historian but merely as an anthropologist, the Papuans of New Guinea,—their government almost identical with that of the old Scotch clan, their courtesy, affability, Spartan simplicity, admirable bodies,—but the twilight of their race is already well advanced. Grattan, Grey, Reeves, and Hodder have told the same sad story of the Maori in New Zealand, the Switzerland of the East, which, although geologically perhaps the oldest of all lands, as Lloyd shows, has the newest and most advanced social democracy on earth. The natives, who Macaulay said might some day study the ruins of London from its bridge, have dwindled from one hundred and twenty thousand in 1852 to about thirty thousand, and will soon be extinct as its own Moa. The same story is told by Keate of the Pelew Islanders; by Gautier of the Hovas, the best of the native races in Madagascar, which Wallace thought Lemuria, the original home of the human race; the Gauches of the Canaries; and the Todas of India, thought to be descendants of Alexander’s soldiers, with remarkable physical development, and now reduced to a few hundred individuals; the Marquesans as described by Melville; the aborigines of Nicaragua as Belt knew them; the people of Australia, Hawaii, and most of the islands of Oceanica, and many others who are rapidly vanishing from the deadly touch of civilization.

In Africa, half as large again as North America, with one hundred and fifty millions, which, save in ancient Egypt, has hardly been a factor in the world’s progress, Sir Harry John-

son estimates that at least twenty millions, mostly adolescent boys and girls, have within recent centuries been sold into slavery ; and a late writer collects testimonials of European residents to the effect that Africa would have been far better off had it never been explored or even discovered, one ethnologist insisting that every black race would be justified in killing any white man for discovering them. Physicians, like G. F. Miller and John Hobson, have pointed out the ravages of the diseases of civilization, unknown in the dark continent till the white man's advent. Theal, in his comprehensive history, Colenso, Drummond, St. John, and others agree that drink, which Mohammedanism more effectively checks than Christianity, has wrought more havoc here than either slavery or disease. Most authorities do not dissent from Reclus that the great Bantu race, especially the Kaffirs, is ascendant and not descendant, and that we must look, not at Liberia, Sierra Leone, or Hayti, but at the kingdom of Hannibal and at the semi-mythical Songhay, if we would know the possibilities of the black race. One of these writers compares Cetewayo with King Alfred to the disadvantage of the latter. One thinks Charka and Moshesh military leaders of a very high order; and Thompson, who knew Africa well and long, sums up his verdict as follows : "I unhesitatingly affirm in the plainest language that so far our intercourse with the African races, instead of being a blessing, has been little better than an unmitigated curse to them." In this country this race has both exemptions and liabilities to disease that are unique ; they are good-natured ; easily forget their wrongs ; are born hero-worshippers ; work where whites cannot ; and as one of their unique distinctions, according to Booker T. Washington, live like the young in the realm of emotion and feeling ; easily acquire and lose religion ; have a genius for imitation ; and have originated musical motives as susceptible of further development as those of Hungary.

Our own Indians are men of the Stone Age, whom Bishop Whipple thought originally the noblest savages on earth ; and Generals Crooke and Wadsworth, who knew them well, thought they would grace the halls of Congress. Some of them — Massasoit, Samoset, Red Jacket, and Pontiac — were the soul of chivalry, and their patriotism was hardly less than that of Winkelried. In 1703 the Rev. Samuel Hopkins said God

willed their extermination, and with his approval Popham's men hunted them with dogs, and we are still proud of Indian hunters in our pedigree. Now, in their one hundred and thirty-two reservations, in which they are shut up very like the victims of Weyler in concentrando camps, they cannot paint, assemble, leave ; must cut their hair, and cannot even celebrate their dances, which are holy passion plays, all their religion, to them. Like all primitive races, even the Greeks and Romans, their social system is tribal and based on consanguinity. This our Indian schools seek to eradicate. Instead of encouraging their own basketry, pottery, canoe making, skin dressing, bead work, etc., by native teachers before they become lost arts, we still force them, in the beginning of a new century of dishonor in the words of a young brave, "to clean the spittoons of the white man's civilization." Instead of making them good red-men, as Cushing, Fewkes, Gatchet, Hough, Miss Fletcher, Zitkala-sa, Cyrus Thomas, Miller, and all who have studied them scientifically or even sympathetically advise, we break down their health, industries, social organization, morals, and spirit. These writers insist that the Indian is by nature essentially peaceful ; that even the ghost dance which whites so dread is only a pathetic appeal for comfort to the denizens of their unseen world, who seem to them to have forsaken them. Canada adopted the French policy, which affiliates and sometimes even promotes intermarriage, so that it has no Indian problem. Bastian estimates that Cortez killed one hundred and fifty thousand natives ; introduced smallpox, which slew eighty thousand the first year and two million in a generation ; destroyed a magnificent system of irrigation, and so left the land a waste ; and that Pizarro was a still greater scourge to a still more promising type of semi-civilization, essentially superior to that of Spain. The ruins we still study at Cholula, Palenque, and Mitla, and so impressive are they that Plongeon actually held that the civilization of Egypt and Babylon must be derived from theirs.

Take the best case, British India, where fifteen hundred officials in black and sixty-five thousand soldiers in red rule two hundred and ninety-four million people. Digby shows from official figures that in eighteen famines since 1876, more than in all the rest of the century, twenty-six millions "died like flies," or five times as many as perished in all the wars of the

century. Dutt shows that in all the provinces the assessments generally range from twelve to thirty-three per cent of the gross products, and sometimes greatly exceed this figure, and are on the whole steadily rising. It is now levied upon the very rag about the loins of the peasant; has sometimes been four thousand per cent the cost for salt; and, while the missionaries preached the duty of cleanliness, the traders charged from two hundred to four hundred per cent its cost for soap. These writers, as well as Morrison, Martin, and others, agree that instead of being trained for independence and union, as could be done and has so often been done in history, the natives are made progressively less able to govern themselves.

While her policy differs radically in different colonies, and while she resists every effort toward unity such as a colonial parliament would promote, England has furnished many of the very highest type of men in this field, like James Brooke, Stamford Raffles, Sir Andrew Clarke, Sir George Grey, and very many others, who have sometimes had and used wisely almost unlimited power. She has broken up wars between hostile tribes and enforced order in lands where it was unknown before, and has taught the very lowest races to respect justice and to trust and keep pledges, but, as Stuart Mill long since pointed out, she has not realized that there is something repulsive in the idea of one race governing another; that peoples cannot be kept in order and well for commercial and industrial reasons chiefly without breaking their spirit. As Dilke says, "the destruction of the native races by the British races in countries where the English cannot labor out of doors is generally complete, and it is a fact that other European races, who have set to work to destroy the natives in similar circumstances, have not succeeded, while the English people have often destroyed them while trying to keep them in existence."

There are some points of friction that are universal wherever a higher race treks upon or overslaughs a lower. First, the question of sex causes an inflammation that is at the same time acute and chronic. This under human conditions is of course inevitable, where there are armies, homeless men, or where native males cannot also marry females of the higher class as freely as conversely. Again, all savages are indolent, and their efforts, though spasmodic, are in long and irregular

rhythms, and industrialism makes the colonial question of to-day almost identical with that of securing labor. Diseases which are innocuous with higher races, like measles, mumps, or scarlet fever, are very deadly with savages, who are almost everywhere far healthier as well as more recuperative from injuries or operations than civilized man. Dress, too, in hot lands is an ornament often worn by day with discomfort and removed at night when needed, and brings a long train of diseases; and the first effort of our prudes to put heathen babies into breeches is otherwise unhygienic if not immoral.

Nearly all savages are in many respects children or youth of adult size. Both their faults and their virtues are those of children. They are naturally amiable, peaceful among themselves, affectionate, light-hearted, thoroughly good-natured, and the faults we see are those we have made. They live a life of feeling, emotion, and impulse, and scores of testimonials from those who know them intimately and who have no predilection for Rousseau-like views are to the effect that to know a typical savage is to love him. The individual is always merged in the tribe, and only the chief, and often not even he, can give pledges or make bargains. Their condition is very much like that which Homer describes, in which law, literature, religion, science, ethics, art, and all the other elements of culture are not specialized, but implicit in the daily life and mind of each individual. Language is, of course, a great barrier to understanding and sympathy, and the list of grievous hostilities caused by ignorance of the other's tongue is a long one.

The one hundred and thirty-six colonies and dependencies of the world now include about two-fifths of the globe and one-third of the human race. Nearly all habitable lands are now discovered, their peoples known and partitioned among the Great Powers; and this process has gone on with amazing rapidity since the scramble of 1897. Everything is now taking on cosmic dimensions, mission enterprise, business and trade, coinage, weights and measures, fashions, postal systems, education, etc., and back of politics and even of history are now looming up great ethnological problems which give a vastly deepened background and enlarged horizon to history, all of which is but news of the day compared with the past ages through which heredity has been doing its silent work and seems to invite a larger ken as well as to mark the present

and near future as the greatest of all historic periods, and to offer the most magnificent opportunities ever opened to constructive statesmanship. Never, perhaps, were lower races being extirpated as weeds in the human garden, both by conscious and organic processes, so rapidly as to-day. In many minds this is inevitable and not without justification. Pity and sympathy, says Nietzsche, are now a disease, and we are summoned to rise above morals and clear the world's stage for the survival of those who are fittest because strongest. The supreme good, says Guyau, is *diffusum sui*. The world will soon be overcrowded, and we must begin to take selective agencies into our own hands. Primitive races are either hopelessly decadent and moribund, or at best have demonstrated their inability to domesticate or civilize themselves. History shows, too, that each of the great races has developed upon a basis of a lower one, and our own progress has been so amazing that in it we read our title clear to dominion. If they linger, they must take up our burden of culture and work. This sentiment has found several remarkable expressions in Europe within the last few years, both by soldiers and thinkers.

But, on the other hand, what we call low races are not weeds in the human garden, but are essentially children and adolescents in soul, with the same good and bad qualities and needing the same kind of study and adjustment. The best of them need no less our lavish care. They have the same right to linger in the paradise of childhood. To war upon them is to war upon children, and without them our earthly home would be left desolate indeed. To commercialize and overwork them is child labor on a large scale. If unspoiled by contact with the advanced wave of civilization, which is too often its refuse and in which their best is too often unequally matched against our worst, they are mostly virtuous, simple, confiding, affectionate, and peaceful among themselves, curious, amazingly healthful, with bodies in nearly every function superior to ours and frequently models for the artist. Even the sixty troglodyte skulls that Horsley measured showed great development, and demonstrated that the art of trephining was well understood and practised. The best of the lower races represent that most precious thing in the world,—stocks and breeds of men of a new type, full of new promise and potency for our race, because an ounce of heredity is worth a hundredweight.

of civilization and schooling. Such were the Germans who in the days of Tacitus just escaped Roman imperialism; the inhabitants of England in the days of Roman occupation and even in that of Alfred the Great; the Japanese in 1840, when the Powers would have divided their land among themselves could they have agreed on terms and shares, and thus robbed the world of modern Japan. Not only has progress been almost glacially slow, but it is not yet adequately defined. If too rapid, it is sure to be bad for virtue, health, and the most valuable knowledge. Reclus thinks civilization on the whole no whit in advance of savagery, so much lower than it are slum denizens; and Ranke doubts all real progress in History, believing it to involve extreme differentiation of classes which is itself morbid. It is not pessimistic to realize that our civilization is not only a doom and disease when forced precociously upon lower races, but that it has created scores of diseases, made cities biological furnaces where life is consumed, and in general has a dark as well as a bright side. What if Pabydonostseff's reflections of a Russian statesman impeaching Western ideas have even a scintilla of truth! There are those who hold that any type of civilization is only a dim candle in one corner of the vast museum of man-soul, leaving most of it obscure and some of it pitchy dark. Perhaps he has a mean idea of our race who does not believe in the possibility of very different types of culture and civilization than ours, but just as good; and may not he be the real barbarian who deems his own age, race, or faith the best and last, to which all must be brought, and insists, with a fanaticism worthy of the Mahdi, on holiness after our type or else death? Perhaps our very religion must be more or less re-orientalized to fit the east. Does might so make right that the worst in the victor is better than the best in the victim? Is there anything whatever of great value in the world that has not a deep and ancient ethnic root, and is not everything alien, artificial, and is it not a better ideal to make a good redman, negro, Lapp, or Kaffir, than an indifferent European, and perhaps even a good heathen than a bad Christian? Is there any barbarism that equals that caused by premature and forced civilization, or any fallacy greater than that those are not cultured who cannot do or do not know or revere what we do? The uniformitarians not only have a very dull, monotonous world, but their

policy lacks prudence, and especially forgets the law of future or projected efficiency on which Kidd has just laid due stress. Galton, Grant Allen, and others urge that the best primitive stirps be preserved as relays where, if our culture becomes effete, it can recuperate its energies if need be, he even adds, "by a new rape of the Sabines." Statistics show that college men in our own communities do not even reproduce their own numbers, so antagonistic is over-individuation to genesis.

Thus, finally, back of and independent of all current questions, may we not urge that the time has now come for us to consider occasionally problems of statesmanship and religion and history from the broad standpoint of the education of races with whom a thousand years are hardly as a day? Our democracy needs a type of historical study that glimpses these larger questions, and, while hopeful, does not assume that we are the *beati possidentes*, or our age the culminating period of history, but rather that its brightest pages are yet to be written because the best and greatest things have not happened yet. Nor does this necessarily imply that even our own blood or our own institutions will dominate the far future. In many lands the victims have been the real conquerors. In later ages other stocks now obscure, and perhaps other tongues now unstudied, will occupy the centre of the historic stage, appropriating the best we achieve, as we learn from Semites, Greeks, and Romans. If this be true, every vigorous race, however rude and undeveloped, is, like childhood, worthy of the maximum of reverence and care and study, and may become the chosen organ of a new dispensation of culture and civilization. Some of them now obscure may be the heirs of all we possess, and wield the ever-increasing resources of the world for good or evil somewhat perhaps according as we now influence their early plastic stages.

Hon. SAMUEL A. GREEN, LL.D., communicated a further list of Early American Imprints, as follows:—

Within a short time this Library has received by purchase a rare volume written by Increase Mather, which is not to be found, so far as my investigation goes, in any other public library. It was printed in Boston in the year 1684, and is the second edition of a book entitled: "Some Important Truths

concerning Conversion," etc., and was published originally in London in 1674. A reference to the publication is found in the list of Mather's Works, given in Mr. Sibley's "Biographical Sketches of Graduates of Harvard University" (I. 439), immediately after the title of the London edition, as follows: "The same. 2d ed. Boston. 1684. pp. 151." Without doubt Mr. Sibley took this entry from the manuscript catalogue of early New-England Books and Tracts, made by Thomas Prince, where a similar description of the book is given; but he does not, under his customary Capitals, mention any library fortunate enough to own a copy. It is highly probable that Mr. Prince made the entry in his catalogue from this very volume, as on the *verso* of the titlepage is written, in his well-known hand, "T. Prince. Boston. 1720. — 1^o 6^o." On the *recto* of the front fly-leaf is written "Jo. Baily's Booke pre. 0-1-6. N. E. feeb. 21. 8⁴." At this date John Baily was assistant to Mr. Willard of the Old South Church, and a little later was the minister of Watertown. His signature is found on ten or twelve titles that have been already described in the Early American Imprints, and the signatures all were written very near the same time. For a collation of this work, see page 17.

Mr. Prince was very apt to write his name over his book-plate, giving at the same time the price of the work. On the *verso* of the titlepage of the Mather volume, now in question, are faint traces of a former book-plate under the signature; and I have no doubt that once the book bore the plate of the New-England Library, though it by no means follows that at the date of Mr. Prince's death the copy belonged to that well-known collection. It is a matter of record that at one time he was on the point of selling his library; and then presumably he disposed of some of his books. This statement is borne out by the following advertisement in "The New-England Weekly Journal," Monday, October 28, 1728:—

☞ *A Farm of One Hundred Acres of choice Land in Leicester, to be Sold. Inquire of the Rev. Mr. Prince in Boston and know further.*

Who also intending to Dispose of his Library, desires those who have borrowed Books of Him, to return them quickly.

In his Diary (III. 393), under date of October 28, 1728, Judge Sewall, evidently with this notice in mind, alludes to "Mr. Prince's intention to sell his Library."

In the very next issue (November 4) of the same newspaper is another advertisement, given below, which may refer to the sale of Mr. Prince's library; but of course this is mere conjecture on my part.

On Thursday the 14th. Instant will be Sold by publick Vendue at the Royal Exchange Tavern, a Choice and Valuable Collection of Books, Catalogues will be printed in a few days, and may be had at Mr. Eliot's Shop.

At that period Benjamin Eliot was a well-known bookseller, and his shop stood on King Street, now State.

While giving a collation of the Mather volume below, I take the opportunity to add a description of certain books that have come into the Library since the last list of Early American Imprints was published, and also to make a few changes or corrections in several collations there given. In this paper I use the words "imprint" and "title" synonymously to designate the work, whether it be a book, pamphlet, or broadside; and I have confined myself to such titles as were printed before the end of 1700, which at that period of time was March 24, 1700-01, and I have assumed that Almanacks for 1701 were printed in the preceding year.

See Proceedings (second series, IX. 410-540; XII. 273-285, and 380-423) of this Society.

1668.

The | Rise, Spring | and | Foundation | of the | Anabaptists, | Or Re-baptized of our Time. | — | VVritten in French by Guy de Brez, 1565. | Minister of the Word, and Martyr. | And Translated for the use of his Countrymen, by J. S. | — | [Three lines from Eccles. i. 9.] | — || Cambridge: | Printed, and to be Sold by Marmaduke Johnson. 1668. 12mo. pp. (1), (2), 58.

Titlepage, surrounded by a line of border pieces, *verso* blank; 2 pp. "To the Reader," signed "Thine in Christian duty, | J. S." [Joshua Scottow], headpiece a line of border pieces, headline on the second page; 1-46, "The Rise, Spring and Foundation | of the | Anabaptists," headpiece two lines of border pieces, the lower one inverted; 47-52, "Of the Dreams of the Anabaptists, and how they are con- | demned by the Word of God"; 53-58, "Of the Spiritual Anabaptists, who are separted [sic] from the | world," running headlines on

pages 2-58; "Finis" in middle of the page followed by a notice, between two rules, the lower one inverted, of "The Righteous Man's Evidence for Heaven," by Timothy Rogers, which is "now in the Press, and will very shortly be extant."

This collation is given in place of an incomplete one which has already appeared in these lists. The copy of the imprint, from which this description is taken, came from the George E. Ellis library.

1670?

A Seasonable | Proposition | of | Propagating the Gospel by Christian Colonies in the Continent of Guaia- | na: being some gleanings of a larger Dis- | course drawn, but not published. | — | By John Oxenbridge, a silly worme, too inconsiderable for so | great a Work, and therefore needs and desires accep- | tance and assistance from Above. | — | No titlepage. 16mo. pp. 12.

Half-title, followed by text; headpiece a line of border pieces and a rule; "Finis" near foot of the page between two rules.

It is somewhat doubtful whether this title was printed at Cambridge, or not. Neither Prince, in his manuscript catalogue, nor Haven, in his list of "Ante-Revolutionary Publications," mentions it; but the typographical appearance closely resembles the work of Samuel Green, of Cambridge, as seen in his specimens near the year 1670. The border pieces are exactly the same, and the fonts of type are similar. Thompson Cooper, in his sketch of Mr. Oxenbridge, printed in the "Dictionary of National Biography" (London), mentions the title, and gives the place and date of imprint, both with a query, thus, "London (?), 1670 (?)." The author of the pamphlet together with his wife was admitted as a member of the First Church in Boston, on March 20, 1669-70; and shortly afterward he was ordained as its minister. At the session of the General Court beginning May 15, 1672, he was appointed one of the licensers of the press.

The following extracts are of interest in connection with the naming of this continent. Mr. Oxenbridge speaks of "that New world which I would call *Columba*, rather than *America*" (p. 2); and again he says: "Our endeavour it seems should look toward *Columba*" (p. 4). In other places also he applies the same name to this part of the world.

1684.

Some | Important Truths | concerning | Conversion, | And the | Improving Seasons of Grace; | As also about | Prayer in Families, and in Secret: | Delivered in Several | Sermons; | — | By Mr. Increase Mather. | — | The Second Edition. | — | [Two lines from John xiii. 17; and two lines from Phil. iii. 1.] | — || Printed at Boston in New-England by | Samuel Green for John Griffin. 1684. 16mo. pp. (1), (2), 151.

Titlepage, *verso* blank; 2 pp. "To the Reader," headpiece, a line of urn-shaped border pieces, headline; 1-67, "A Sound and Through Conversion, is | of absolute necessity in Order to | the Souls Entrance into the King- | dome of Heaven" | — |, headpiece a line of border pieces, running headlines; 67-103, | — | "Seasons of Grace (especially the present sea- | son) are carefully to be improved and | re-deemed," running headlines; 103-126, | — | "The true Fearers of God will practice | Family Prayer" | — |, running headlines; 127-151, "The sincere Servants of God will make | Conscience of Secret Prayer" | — |, running headlines; "Finis" in middle of the page; last page *verso* blank.

For an account of this title, see pages 13 and 14.

1690.

A Modest and Impartial | Narrative | Of several Grievances and | Great Oppressions | That the Peaceable and most Considerable Inhabitants | of | Their Majesties Province | of | New-York | in | America | Lie Under, | By the Extravagant and Arbitrary Pro- | ceedings of Jacob Leysler and his | Accomplices. | — | [Three lines of border pieces, six, three, and six pieces, respectively, centred.] | — | No imprint. 12mo. pp. 42.

Titlepage, *verso*, "The Reader is hereby advertised, That the Matters Con- | tained in the following Declaration and Narration, were | intended to have been presented to the Mayor's Court in New- | York, the 21th of January last past, but that the Fury and | Rage of this Insolent man Leysler, was grown to that highth, that | the day before, by his order, several Persons of Note were vio- | lently seized, and divers Houses broken open, so as it was not | thought safe to proceed in such Method. For which reason its | thought well to publish the same" . . . ; 3-42, text, "The Narrative, &c.," headpiece a rule; at the end, "Dated in New-York this 21th of January, Annoq; | Domini 1690," followed by "Finis" between two rules.

Charles R. Hildeburn in his "Century of Printing," etc. (1885), says that this pamphlet was printed in Philadelphia by William Bradford.

1691.

The Barren | Fig Trees | Doom. | Or, | A Brief Discourse wherein is set forth | the woful Danger of all who abide Un- | fruitful under Gospel-priviledges, | and Gods Husbandry. | Being the Substance of Sixteen | Sermons | Preached on Christ's Parable of the | Fig-tree. | — | By Samuel Willard, Teacher of a Church | in Boston. | — | [Four lines from Matt. iii. 10.] || Boston, Printed by Benjamin Harris, and | John Allen. 1691. Price Bound 2s. 6d. 12mo. pp. (1), (4), 300.

Titlepage, *verso* blank; 4 pp. "The | Epistle | to the | Reader | Christian Reader," signed "Who am | Less than the least of all Saints, | Samuel Willard," headpiece two lines of border pieces, headlines; 1-300, text, similar headpiece, "Finis" at foot of the page.

This collation is in place of an incomplete one previously given. On the titlepage is written "Jos. Greens," and, on the opposite fly-leaf, "The Gift of | Tho^s Hubbard Esq^r."

The Danger of Taking God's Name | in | Vain. | As it was Delivered in a | Sermon | — | By Samuel Willard, Teacher of a Church | in Boston: | — | [Three lines from Mal. i. 14; and three lines from Levit. xix. 12.] | — || Boston, Printed by Benjamin Harris, and | John Allen, at the London-Coffee-House: | 1691. 16mo, pp. (1), 30.

Titlepage, *verso* blank; 1-30, text, "The Danger of Taking God's Name | in | Vain. | [Four lines from Deut. v. 11.], headpiece two lines of border pieces, "Finis" at foot of the page.

The | Revolution | in | New England | Justified, | And the People there Vindicated | From the Aspersions cast upon them | By Mr. John Palmer, | In his Pretended Answer to the | Declaration, | Published by the Inhabitants of Boston and the | Country adjacent, on the day when they se- | cured their late Oppressors, who acted by an | Illegal and Arbitrary Commission from the | Late King James. | — || Printed for Joseph Brunning at Boston | in New England. 1691. 12mo. pp. 13-48.

Titlepage, *verso* blank, wanting; 4 pp. "To the | Reader," signed by "E. R." and "S. S.", headlines, wanting; 1-47, text, "The | Revolution in New England justified," headpiece two rules, pp. 1-12

wanting; 48, "Reader," followed by twelve lines, and "Finis" between two rules; followed by "A Narrative of the Proceedings of Sir Edmond Androsse," 1691, with new signature letters, given below.

A | Narrative | of | The Proceedings | of | Sir Edmond Androsse | and his Complices, | Who Acted by an Illegal and Arbitrary Com- | mission from the Late K. James, during | his Government in | New England. | — | By several Gentlemen who were of his Council. | — || Printed in the Year 1691. 12mo. pp. 8.

Titlepage, *verso* blank; 1 p. "To the | Reader," dated at "B. N. E. Feb. 4. 169th."; 4-12, text, signed by William Stoughton, Thomas Hinckley, Wart [*sic*] Winthrop, Barthol. Gedney, Samuel Shrimpton, and dated at "Boston in New England, | Jan. 27. 1690," headpiece two rules, followed by "Finis," pages 9-12 wanting.

These two tracts are described from copies in the library of the Boston Athenæum, bound up together. They are reprinted in "The Andros Tracts" (I. 63-147), published by the Prince Society. The initials "E. R." and "S. S.", at the end of the Preface to the first tract, stand for Edward Rawson and Samuel Sewall respectively.

1692.

Blessed Vnions. | — | An Union | With the Son of God by | Faith, | And, an Union | In the Church of God by | Love, | Importunately Pressed; in a | Discourse | Which makes Divers Offers, for those Vnions; | Together with | A Copy of those Articles, where-upon a most | Happy Union, ha's been lately made | between those two Eminent Parties in | England, which have now Changed | the Names of Presbyterians, and | Congregationalists, for that of | United Brethren. | — | By Cotton Mather. | — | How long did our Fathers Sow in Tears for | this Harvest? God hath Reserved the Reaping- | Time for us their Children: and therefore let | us Joy before Him, according to the Joy in Harvest. | Mr. M[e]jads Excellent Sermon, on, The Two Sticks | made One Pag. 19. | — || Boston. Printed by B. Green, & J. Allen | for Samuel Phillips. 1692. 16mo. pp. (10), 86, 12.

Titlepage, *verso*, "To the Brethren | Of the Church in the North Part | of Boston," signed "Your Sollicitous Pastor, and Servant, | Mather"; 8 pp. "To the Very Reverend | Matthew Mead, | John How, | and | Increase Mather; | Of whose Pious and Prudent En-deavours, | (among others) the God of Heaven | has made a very particular Vse, in | producing a most Blessed Vnion a- | mong His

People. | Much Honoured," signed "Who am | in all Duty | Your Son and Servant, | Cotton Mather," headpiece, two lines of border pieces, the lower one inverted, headlines, catchword on last page between two rules; 1-39, "Blessed Vnions. | [a line of fine border pieces] | Recommended, from | John XVII. 21. | That they all may be One, as Thou, | Father, art in me, and I in Thee, | That they also may be One in | Vs. | Sermon I.," headpiece a line of border pieces; 39-86, "Sermon II.," preceded by a line of border pieces, catchword on page 86 below a rule, running headlines from 2-86; 1-12, "Heads of Agreement | Assented to by the United Mi- | nisters, formerly called Pres- | byterian and Con- | gregational," followed by a rule, and parts i. to ix.; "Finis" at foot of the page, followed by "Errata" in three lines.

Pages one to twelve at the end are reprinted in the *Magnalia* (Book V. 59-61).

A Midnight Cry. | — | An Essay | For our Awakening out of that | Sinful Sleep, | To which we are at This Time too | much dis- posed; | And | For our Discovering of what pecu- | liar things that are in | This Time | That are for our Awakening | in a Discourse given on a Day of Pray- | er, kept by the North- Church in | Boston. | 1692. | — | By Cotton Mather. | — | Now Published for the use of that Church | together with a Copy of Acknow- | ledgments and Protesta- | tions made in pur- suance of the | Reformation, | Whereto we are to be Awakened | — | [One line of Latin.] | — || Boston, Printed by John Allen, for | Samuel Phillips, and are to be Sold at his | Shop, at the West-end of the Town- | House. 1692. 16mo. pp. 71, (1).

Titlepage, surrounded by a border line, *verso*, "To the Church in the North-part of | Boston," signed by "Mather"; 3-65, text, "A midnight Cry. | — | Made on a Day of Prayer; kept | by the North- Church in Boston," headpiece a line of border pieces, sermon begins on page 4, "Romans XIII. 11. | and that knowing the time, that | it is high time to awake ovt | of sleep," headpiece a line of border pieces, headlines; 66-71, "Acknowledgments and Protestations | Voted | As Explaining the Obligations laid upon us | by, our most Holy | Covenant"; 71, a declaration of the acceptance by "The Church in the North part of Boston" of the preceding "Acknowledgments" on the "10th day of the 2d Month" [1692]; "Finis" at foot of the page; 1p. "A Catalogue of some other | Books," | of Cotton Mather's, — Call of the Gospel, Military Duties, Right Thoughts, Early Piety, Memorable Witchcrafts, Good Man's Resolution ["Small Offers"], Souldiers Counseled, Wonderful Works, Work upon the

Ark, Speedy Repentance, A Public Spirit [Boston Lecture, June 12, 1690?], Companion for Communicants, Serviceable Man, Serious Thoughts [Milk for Babes?], Addresses to Old Men, Life of John Eliot, "Expectanda, or, Things to be look'd for," Little Flocks, A Virtuous Woman ["Ornaments"], Blessed Unions, A Sacred Exorcism ["Fair Weather"], Cause and Cure of a Wounded Spirit ["Balsamum"], Meditations [printed with Samuel Lee's "Great Day of Judgment"], 23 in all, ending "All by | This Authour."

The missing parts of the volume have been supplied by tracing from copies in the library of the American Antiquarian Society and in the John-Carter-Brown Library. The leaves pasted by the binder on the inside of the cover are pages 67, 71 and 74 of "An Exposition of the Church Catechism," reprinted by Richard Pierce, Boston, 1688. On the inside of the front cover is written: "Mary holmes," also "Abigail Holmes Her Book Given to her by her Mother 1752."

In the preface, Mr. Mather says: "I have ordered a Small Impression, that I may fulfil my promise of providing for every one of you, a Copy of this your Monitor; so that perhaps I may say of this Book, as a Philosopher did of his, 'Tis Published, but scarce made Publick.'" He writes in his Diary for 1692, as follows:—

In the Beginning of the Year, my Heart being, after a poor manner, sett upon the Designs of *Reformation*, I obtained a Vote of o^r Neighbouring Ministers mett at Cambridge, —

Recommending it as very Adviseable, That the severall *Churches*, having in an Instrument proper for that purpose, made a *Catalogue* of such Things, as can Indisputably bee found amiss among them, do, with all seriousness, and solemntie, pass their *Votes*, That they count such Things to bee offensive evils, and Renouncing all Dependence on their own strength, to avoid such evils, they humbly ask the Help of y^e Divine grace, to assist them, in watching against y^e said evils, both in Themselvses & in one another. And that y^e co^municants, do often Reflect upon these their *Acknowledgments* and *Protestations* as perpetual monitors unto them, to prevent the miscarriages, wherewith too many professors are too easily overtaken. [See Mather's *Magnalia*, Book V. 99-100.]

Accordingly Letters Reporting the Advice, were now sent, thro' a considerable part of y^e Land. But so monstrous was y^e *Sleepiness* upon o^r *Churches*, (& *Pastors*,) that few of them, did any thing in pursuance of the Advice.

However, I Resolved, That Their Lethargy, should bee no excuse for

mine. Wherefore having prepared my Church, by a solemn and public Fast, (when I twice preached on Rom. 13. 11.) I drew up an Instrument, of *Acknowledgments* and *Protestations*, wherein Renewing o^r *Covenant*, wee Declared against *sixteen* common evils, w^{ch} were Transgressions of it.

That I might make the *Instrument* y^e more easy, unto y^e dullest capacitie among them, I did, after a Speech, at y^e *Lords Table*, weave it all into my *prayer* before y^e Lord. So, on,

10^d 2^m

Having first preached unto them, on Jer. 44. 10. They solemnly *Voted* it. And then, printing it, with my Two Fast-Sermons, (w^{ch} I called, A *MIDNIGHT CRY*) I found a way, to convey y^e Little Book, into y^e Hand of every one of o^r *Communicants*.

1693.

Rules | For the | Discerning | Of the | Present Times. | Recommended | To the People of God, in New-England. | In a | Sermon | Preached on the Lecture in Boston; No- | vember 27th. 1692. | — | By Samuel Willard. | — | [Two lines from Eccl. viii. 5.] | — || Boston Printed by Benjamin Harris, Over-a | against the Old-Meeting-House. 1693. 16mo. pp. (1), 30.

Titlepage, *verso* blank; 1-30, "Rules | For the | Discerning | Of the | Present Times. &c. | — | Math. 16. 3. | O Ye Hypocrites, Ye can discern the Face of the | Skie, but can Ye not discern the Signs of the | Times ?," followed by a rule, headpiece a line of border pieces, "Finis" at foot of the page.

1697.

Phaenomena quaedam | Apocalyptic | Ad Aspectum Novi Orbis configurata. | Or, some few Lines towards a description of the New | Heaven | As It makes to those who stand upon the | New Earth | — | By Samuel Sewall sometime Fellow of Harvard College at | Cambridge in New-England. | — | [One line from Psalms xlv. 10; one line from Isaiah xi. 14; three lines from Acts i. 6-8; and two lines from Luke xv. 24, 32.] | — | [Four lines of Latin.] | — || Massachvset; | Boston, Printed by Bartholomew Green, and John Allen, | And are to be sold by Richard Wilkins, 1697. 12mo. pp. (1), (6), 60.

Titlepage, surrounded by two border lines, *verso* blank; 2 pp. "To the Honorable, | Sir William Ashvrst Knight, | Goverour, and the Company | For the Propagation of the Gospel to the Indians in New- | England, and places adjacent, in America," signed by "S. Sewall,"

and dated at "Boston, N. E. | April 16th. | 1697," headpiece a line of seventeen border pieces; 3 pp. "To the Honorable, | William Stoughton Esq. | Lieut. Governour | and | Commander in Chief, | in and over His Majesties Province of the | Massachusetts Bay in New-England," headpiece a line of nineteen border pieces; 1 p. "Psalm, 139. 7-10," followed by two stanzas of eight lines each in Old English, and four lines of Latin, with a line of border pieces at the top of the page and a line of similar pieces at the foot of the page; 1-60, "Some few Lines | Towards a description of the | New Heaven," headpiece two lines, headline "Of the New Heaven upon the New Earth," dated at end, "October 7, 1697."

Chief-Justice Sewall, in his Diary, makes many allusions to this work, which are to be found in Volume I. of the printed edition, under the following dates, respectively: —

March 27, 1697. I read to the Lieut-Governour [Stoughton] my *Phaenomena Apocalyptic*, what had written of it. He Licenses the printing of it. (Page 450.)

May 1, 1697. The first Sheet . . . is wrought off. (P. 452).

Fourth-day, May 12 . . . This day wrought off the first half-sheet of the *Phaenomena*; which I corrected my self. (Pp. 452, 453.)

Sixth half sheet, July 17, wrought off the Letter D. of my *Phaen.* (P. 457.)

Fourth-day; Sept^r 8. 1697. . . . I presented his Honour with the view of a half-sheet, which begins *In quatuor angulis terrae*. [See pages 45-48 of the work.] (P. 458.)

Fifth-day, Nov^r 4th Guns fired with respect to the King's Birth-day. . . . before these works began, Had the Epistle to his Honour, a proof of it, in my pocket: but had not opportunity to shew it: was taken this day. (P. 462.)

Third-day, Novemb^r 9th The Epistle to the Lieut-Governour, which is the last half-Sheet, is wro't off, and the Book is set to sale in Mr. Wilkins's shop. One is sold. Could not be wrought off last week, nor yesterday; because of the Laws. Mr. Flint of Norwich came in to the Printing-Room: I gave him a Book stich'd up, which is the first perfect Book I have given away. (P. 462.)

Fourth-day Nov^r 10th L^t Governour and Council met at the Council Chamber, . . . I took that opportunity to present the L^t Governour with seven *Phaenomena*! (P. 463.)

Fourth-day, March 16. 1697. I sent to the college Library my *Phaenomena*, well bound in calvs Leather, with Mr. Oakes's election sermon, and Mr. Willard's Tract about Swearing; by Josiah Cotton. (P. 475.)

July, 13. 1698. . . . When came home rec'd Sir Henry Ashhurst's Letter, wherein He thanks me for my kind Present of the *Phaenomena* sent him. This is the first notice I have had of their being in England. (P. 481.)

Augt. 29. I send Mr. Noyes's sermon and a *Phaenomena* to the Governor by the Post, sermon was the first that was bound. (P. 484.)

1700.

Clough, 1701. | — | The New-England | Almanack | For the Year of our Lord, MDCCI. From | the Creation 5650. And from the | Discovery of America by Chr. Columbus 209. | Being First after Leap Year, & of the Reign of our | Gracious Sovereign, King William the III. | (which began Febr. the 13. 1688, 9.) 13. year. | Wherein | are contained things necessary for such a Composure. | — | The Vulgar Notes of this year are, | Golden Number 11 } { Cicle of the Sun 2
The Epact 1 } { Domi. Letter. E. | — | Respecting the Meridian of Boston in New- | England, Lat. 42. gr. 30 min. | — | To which is added brief Observations of the most Noted | Things hapning in Boston since its first settlement: | with a Chronology of some Remarkable Passages | hapning in New-England, since its first Planting | — | By Samuel Clough. | — | Licensed by Authority. | — | The Heaven's a Book, the Stars the Letters are, | God was the Writer; Men the Readers were. | — || Boston, Printed by B. Green, and J. Allen, | for Samuel Phillips, at the Brick Shop. 1701. 16mo. pp. (16).

Titlepage, surrounded by a line of border pieces, *verso*, "Of the Eclipses this Year, 1701," below which, separated by a rule, is given the time of the high tide at different places as compared with that of Boston, ending with "☒ Q. Whether or no a Light-House at Alderton's point, | may not be of great benefit to Mariners coming on these Coasts?"; 12 pp. January to December; 2 pp. "A Chronology | Of the most Remarkable Passages Hapning in New- | England since the first Planting thereof," the last date given being January 16, 1700, "Finis" at foot of the page.

Tulley, 1701. | — | An | Almanack | For the Year of our Lord 1701. | Being First after Leap-year, & from the Creation, 5650. | And from the Discovery of America by | Chr. Columbus, 209. And of the Reign of our Gra- | cious Sovereign, K. William the Third (which | began Febr. the 13th. 1688, 9.) the 13th. year. | Wherein is Contained the Lunations, Courts, | Spring Tides, Planets, Aspects and Weather, | the Rising and Setting of the

Svn, together | with the Sun & Moons place, and time of Full | Sea or High Water, with an account of the | Eclipses, & other matters useful & necessary. | — | The Vulgar Notes of this Year are, | Golden Number 11 } { Cicle of the Sun 2 | — | Calculated for and Fitted to the Meridian of Boston | in New-England, where the North-Pole is | Elevated 42 gr. 30 min. But may indiffe- | rently serve any part of New-England. | — | By John Tulley. | — | Licensed by Authority. | — || Boston, Printed by B. Green, & J. Allen. Sold at the | Printing-House at the South End of the Town 1701. 16mo. pp. (16).

Titlepage surrounded by a line of border pieces, *verso* an address to "Friendly Readers," followed by eleven lines about the "Signs of the Zodiack," and a note relating to the courts; 12 pp. January to December; 1 p. "The Eclipses, 1701," ending with eight lines of poetry; 1 p. "Of the Four Quarters of this Year, 1701," and "Of Blood Letting, &c.," followed by the lines given below: —

Advertisement. There may speedily be published a Book of a small Price, about Military Discipline, being the compleat Souldier, or Expert-Artillery-Man, containing the Exercise of the Musket, & divers ways of Exercising a Company, &c. Sold by N. Boone over against the old Meeting House in Boston.

Barbarian Cruelty, | Being | A True History of the Distressed Condition of the Christian Captives | under the Tyranny of Mully | Ishmael Emperor of Morocco, and | King of Fez, and Macqueness in | Barbary. | In which is likewise given a particular | Account of his late Wars with the | Algerines. The manner of his Pi- | rates taking the Christians and | Others. His breach of Faith with | Christian Princes. A Description | of his Castles and Guards, and the | Places where he keeps his Women, | his Slaves and Negroes. | With a particular Relation of the dangerous | Escape of the Author, and two English | Men more from thence, after a miserable | Slavery of ten Years. | — | By Francis Brooks | — || Boston, | Reprinted for S. Phillips, at the | Brick Shop. 1700. 16mo. pp. 94.

Titlepage, surrounded by a border line, *verso*, "Decemb. 8, 1692. | Imprimatur, | Edmund Bohun," between two lines of border pieces, the lower one inverted; 3-4, "To Their | Sacred Majesties, | William and Mary, | Of Great Britain, France and Ireland, | King and Queen. | Most Gracious Soveraigns," signed by "Francis Brooks"; 5-10, "To the | Reader," signed "F. B.," catchword "An" below two rules, on page 10, headpiece two rules, headlines; 11-88, text, pages

11-14, 35-38, wanting, signed "Francis Brooks," followed by a rule; 89-94, "The | Turkish | Fast, | Out of the Monthly Mureury, for | December, 1697," headpiece two rules, "Finis" between two rules; last leaf blank.

The two Englishmen who escaped with the author were "Tristram Bryan, born in Plymouth [England], and Edward Tucker, who came from New England" (p. 68). Captain Francis Nicholson is also mentioned in the pamphlet.

Mutual | Love and Peace | Among | Christians, | being | Recommended as a Great Duty, | in a Sermon Preached, | January 19. 1700, 1. | — | By Benjamin Wadsworth, | Pastor of a Church in Boston | — | [Three lines from Psalms xxxiii. 1; six lines from 1 Cor. i. 10; and two lines from Matt. v. 9.] | — || Boston, Printed by B. Green, & J. Allen, | for Benjamin Eliot. 1701. 16mo. pp. (2), 30.

Titlepage, surrounded by a border line, *verso*, "To the Reader," in which he says, "Being earnestly desired to Print this Sermon, I did at length consent to the Publishing of it. I have here inserted some few Quotations, besides those I delivered in Preaching of it," signed "B. W." ; 1-30, text, "Mutual Love and Peace | among Christians | — | Rom. XII. 18. | If it be possible, as much as lyeth in you | Live Peaceably with all men," headpiece two rules, "Finis" at foot of the page.

The Religious Marriner. | — | A | Brief Discourse | Tending to Direct the Course of | Sea-men, | In those Points of | Religion, | Which may bring them to the Port, | of Eternal Happiness. | — | [Three lines from Matt. xiv. 25.] | — || Boston in New-England, | Printed by B. Green, and J. Allen, | for Samuel Phillips at the Brick Shop. | 1700. 16mo. pp. 40.

Titlepage, surrounded by a border line, *verso* blank; 2 pp. "Preface," headline on second page; 5-40, text, "The Religious Marriner. | — | [To North-Boston, in New-England. | 26d. 9m. 1699.] | It is written, | in Jon. I. 16. | The men feared the Lord exceedingly," headpiece a line of eleven border pieces, headlines, "Finis" at foot of the page, between two rules.

This was written by Cotton Mather, as shown by the following extract from his Diary for 1699 in the library of the American Antiquarian Society, at Worcester, under date of November 26: —

At this time, having preached a sermon, unto the *seafaring* people, which are a very *numerous* people, in my congregation, it found so much acceptance among them, that they earnestly desired it might be published, and they furnished with it. Accordingly I gave it unto them, and the booksellers, who immediately put into the press. It is entitled, *The Religious Mariner*. . . . I am verily persuaded, this little book particularly, which was in a manner composed in one little part of a day, and consisting of no more than two sheets and an half will prove greatly servicable to the souls of many abroad in the World.

Some Few | Remarks, | upon | A Scandalous Book, against the | Government and Ministry of | New-England. | Written, | By one Robert Calef. | Detecting the Unparrallel'd Malice & Falsehood, | of the said Book; | and | Defending the Names of several particular | Gentlemen, by him therein aspersed & abused. | — | Composed and Published by several Persons | belonging to the Flock of some of the | Injured Pastors, and concerned for | their Just Vindication. | — | Truth will Come off Conqueror. | — || Boston, N. E. Printed by T. Green, Sold by | Nicholas Boone. 1701. 16mo. pp. 71, (1).

Titlepage, *verso* blank; 2 pp. "To the Christian | Reader," signed by Obadiah Gill, John Barnard, John Goodwin, William Robie, Timothy Wadsworth, Robert Cumbey, and George Robinson, head-piece two rules, headline on the second page, and catchword "Sect. I." below a rule; 5-66, text containing on pages 34 to 59 a reprint of a letter from Cotton Mather, catchword on page 66 below a rule; 67-71, "Postscript," containing a Declaration signed by "Increase Mather" and "Cotton Mather," and dated "Jan. 9th. | 1700, 1," followed by "Finis"; underneath is a rule and the words, "The Reader is desired to mend these small | Faults, that have escaped the Press," followed by six lines of corrections, traced from a copy in the Library of the American Antiquarian Society; 1 p. *verso*, a notice of "Triumphs over Troubles," by Cotton Mather, "now in the Press, and will speedily be Published," "Sold by Benjamin Eliot, Under the West End | of the Town-House. 1701," a line of border pieces above, inverted, and another line of different pieces below.

In his Diary under date of February 7, 1700-01, Cotton Mather writes in regard to this work, as follows:—

In this place, it may not be amiss for me, to Record one passage more.

Neither my Father, nor myself, thought it proper for us, to publish unto y^e Churches o^r own *Vindication* from y^e Vile Reproaches &

Calumnies, that Satan, by his Instrument *Calf*, has cast upon us. But the Lord putt it into the Hearts of a Considerable Number of ^{o^r} Flock, who are in their Temporal Condition more equal unto ^{o^r} Adversary, to appear in ^{o^r} *Vindication*. They came to us, desiring that we would furnish them, with *Memorials* and *Evidences*, concerning *matters of Fact*, which they might produce on ^{o^r} behalf, and offering then to *write* what might be for ^{y^e} satisfaction of all good men, concerning our conduct. My *Father* hereupon gave them diverse *Letters, of Attestation*, from very considerable persons, to his Fidelity in his Agency, and added a further Instrument under his hand, relating to that matter. I also sent them a Large *Letter*, signed by my own Hand, concerning the cheef of the points, wherein I had been myself Aspersed and Abused, The *Brethren* being thus furnished, Composed an handsome *Answer* unto ^{y^e} Slanders & Libels, of ^{o^r} Slanderous Adversary, and inserted into their *Answer y^e Memorials*, which we had given them. *Seven* of them, were by the rest pitch'd upon, to sett their *Names* unto it, and they did so. The Book being hereupon printed, the Lord Blesses it for ^{y^e} Illumination of His People, in many points of ^{o^r} Endeavour to serve them, whereof they had been ignorant. And there is also sett before all the Churches, a very Laudable *Exemple*, of a *People*, appearing to Vindicate their Injured *Pastors*, when a Storm of *Persecution* is raised against them. The Lord Accept, and Reward, this work of ^{o^r} Faithful People! It is entituled, **SOME FEW REMARKS.**

Under date of February 12, 1700-01, he writes:—

The *Six Friends*, who published my *Vindication* frō ^{y^e} Abuses of ^{o^r} calumnious & malicious Adversary [The First of ^{y^e} *Seven* is gone to a better world,] being willing to committ their Good Cause into the Hands of the Lord Jesus Christ, I sent for them, & spent this Day with them in my study, where we Fasted, and Prayed, and Sang Psalms: and we also putt over ^{o^r} Adversary into ^{y^e} Hands of ^{o^r} Almighty Lord, with Supplications, that He would send His Angel, to Stop that Ill man, from going on any further in his wicked Enterprises.

“ The First of ^{y^e} *Seven* ” who died was Obadiah Gill, whose name heads the list of signers to the Preface. See page 55 for another reference to these *Six Friends*.

A Warning to the | Flocks | Against | Wolves in Sheeps-Cloathing.
| Or, | A Faithful Advice, from several | Ministers of the Gospel, in and | near Boston, unto the Churches | of New-England, relating to the | Dangers that may arise from | Impostors, | Pretending to be Ministers. | With | A Brief History of some

Impostors, | Remarkably and Seasonably detected; Written, by One of the Ministers in Boston, to assert that Advice, and prevent future | Mischiefs. | — | [Three lines from Matt. vii. 15; and two lines from Rev. ii. 2.] | — || Boston, Printed for the Book-sellers. 1700. 16mo. pp. 79, (1).

Titlepage, surrounded by a border line, *verso* blank; 3-10, "A Faithful Advice, | from | Several Ministers of the Gospel, | in and near Boston, unto the Churches | of New-England; relating to the | Dangers that may arise from Impostors, | pretending to be Ministers," signed by Increase Mather, James Allen, Samuel Willard, Moses Fiske, Benjamin Woodbridge, Nehemiah Hobart, John Danforth, Cotton Mather, Nehemiah Walter, Jonathan Pierpont, Joseph Belcher, Benjamin Wadsworth, and Benjamin Colman, dated "Boston, Decemb. 28. 1699," headpiece a line of border pieces; 11-28, "An History, | Of Some | Impostors, | Remarkably and Seasonably detected, in | the Churches of New-England; Written | to maintain the Advice Published by | some of the Pastors in those Churches | relating to Impostures, and prevent all | future Mischiefs from them," two lines of Latin at bottom of page 28, followed by a rule, headpiece two rules; 29-52, "Boston, 25d. | 10m. 1699. | A Letter, | Containing a Remarkable History, | of an | Imposter," signed by "Cotton Mather," followed by a rule, headpiece a line of eleven border pieces; 53, "Postscript," followed by a rule; 54-79, "Something to be known, | by all the Churches. | — | Or, | Short Remarks upon the Remarkable | Dispensations of the Lord Jesus | Christ, unto His Churches, dis- | covering Secret Offenders and Im- | postors, among them. | — | At Boston Lecture, 14. d. 10. m. 1699," followed by a rule, headpiece two rules, running headlines, a line of Latin at foot of page 79, followed by "Finis"; 1 p. *verso*, "Advertisement" of "The Order of the Gospel," by Increase Mather, "prepared for the Press," line of border pieces above, and a line of different pieces below, inverted.

This description takes the place of an incomplete one given in a previous list.

The "Warning to the Flocks" has been the cause of some confusion among bibliographers. Sabin ascribes the authorship both to Increase Mather (XI. 465) in connection with others, and to his son Cotton (XI. 447); and Mr. Sibley (I. 454; III. 69, 74) falls into a similar mistake. Dr. Dexter also, in the Appendix to his "Congregationalism of the last Three Hundred Years" (pp. 114, 115), confounds the titles. The first part of the pamphlet, as far as page 53, is reprinted in the *Magnalia* (Book VII. 30-41).

In his Diary for March, 1699-1700, Cotton Mather writes:—

I am at this Time assaulted with some very particular Temptations. I, and *yett not I, but the Grace of God which was with mee*, have newly done a service of some consequence to all o^r churches, by publishing, *A Warning to the Flocks against Wolves in Sheeps Cloathing*. The *Devices of Satan* whereby y^e welfare of o^r churches, is exceedingly threatned, are, I hope, effectually and eternally Defeated, by this Little Book, and the Holy Lord Jesus Christ, is glorified. Satan being exceedingly enraged at what I have done, stirs up a wonderful storm of *clamor & slander* against mee, from a Numerous Crue in this Town, which (tis astonishing!) are not able to bear y^e Detection of the Folly, they discovered in following one of the *Imposters*, y^e remarkable story of whom, I have laid before the churches. And y^e venome of that malignant company, who have Lately built a *New Church* [Brattle Square] in *Boston*, disposes them to add unto y^e storm of my present persecution; for it may bee, never had any men more of that character of *grievous Revolters*, To bee *walking with slanders*, than too many of that poor people have.

From the rich collection of early American imprints in the Boston Public Library, I am enabled to give the collations of the following titles, which are additional to those already described either by Mr. Nathaniel Paine or myself.

1677.

Righteousness Rained from Heaven, | Or | A Serious and Seasonable Discourse Exciting all | to an earnest enquiry after, and continued waiting for | the effusions of the Spirit, unto a communication and | increase of Righteousness: That Faith, Holiness and | Obedience may yet abound among us, and the Wil- | derness become a fruitful field, | As it was Delivered in a | Sermon | Preached at Harford on Connecticut in | New-England, May 10. | 1677. | Being the Day of | Election there. | — | By Mr. Samuel Hooker, Pastor of the Church of | Christ in Farmington. | — | [Four lines from Isaiah xliv. 3, 4; two lines from Psalms lxxx. 19; and two lines from Lam. v. 21.] | — || Cambridge: Printed by Samuel Green. 1677. 12mo. pp. (1), (2), 28.

Titlepage surrounded by a line of border pieces, those on the sides acorn-shaped, *verso* blank; 2 pp. "Christian Reader," signed by "John Whiting," headpiece a line of thirty-six acorn-shaped border pieces, ornamented letter I at beginning of print, headline on second page;

1-28, text, "Hosea 10. 12. For it is time to seek Jehovah until he come | and rain righteousness upon you," ornamented letter at beginning of print, headpiece three lines of border pieces, the middle one of fine pieces, and the lowest one inverted, "Finis" between two rules.

1679.

The | Necessity | of a well experienced | Sovldiery: | Or, A | Christian Common Wealth ought | to be well Instructed & Experienced | in the Military Art. | Delivered in a Sermon, upon an Artillery | Election June the 10th 1675 | — | By J. R. | — | Three lines from Psalms cxliv. 1; and three lines from Jer. xlvi. 10.] | — || Cambridge | Printed by Samuel Green 1679. 12mo. pp. (1), 15.

Titlepage, surrounded by a line of border pieces, acorn-shaped at top and bottom, *verso* blank; 1-15, text, "2 Sam. I. 18. Also he bade them teach | the Children of Judah the Vse of the Bow," ornamented letter A at beginning of print, headpiece two lines of border pieces, the lower one inverted, separated by a rule, "Finis," between two rules; last page *verso* blank.

The author of this sermon was the Reverend John Richardson, of Newbury, Massachusetts, a graduate of Harvard College in the Class of 1666. The sermon was reprinted at Boston in the year 1839. This tract is in a volume containing twenty-two pamphlets (1661-1705). On the back of the title-page of the first one, John Cotton's "Gods Promise to his Plantations," is written: "Samuel Sewall | October 24th 1739. | Binding these Pamphletts | Cost me Seven Shillings. | Bound by Mr Harrison | & Mr W^m Gray." The old binding, however, has been replaced by a new one.

1680.

Several | Laws and Orders | Made at a Sessions of the | General Court | Held at Boston by Adjournment from the 4th. to the 16th. | of March, 1680. and published by their Order, | Edvvard Ravvson Secr. | — | 4to. pp. 82-83.

First page blank; a cut of the Colonial arms at the top of page 82, followed by the half-title given above; 82-83, text, headline on page 82, between two rules, "Ammunition to Indians: Inn-keepers.;" headline on page 83, between two rules, "Deputyes in Boston. Castle-souldiers. &c.," "Finis" at foot of the page; fourth page blank.

This folded sheet is found among the Sessions Laws at the end of a copy of "The General Laws and Liberties of the Massachusetts Colony" (Boston, 1672), marked on the back in Mr. Prince's hand: "Laws | & | Liberties | of the | Massachusetts | Colony | 1684." On the back of the titlepage, in the same hand, is written: "T. Prince. Boston. ♀. 9^{br} 17. 1721. ☐ □."

1682.

The Possibility of Gods For- | saking a people, | That have been
visibly near & dear to him | Together, | With the Misery of a
People thus forsaken, | Set forth in a | Sermon, | Preached at
Weathersfield; Nov. 21. 1678. | Being a Day of Fast and Hu-
| miliation. | — | By Mr. Joseph Rowlandson Pastor of the |
Church of Christ there. Being | also his last Sermon. | — |
[Three lines from 2 Chron. xv. 2; and one line from Hosea ix.
12.] | — || Boston in New-England | Printed for John Ratcliffe,
& John Griffin. | 1682. 16mo. pp. (1), (3), 22.

Titlepage, surrounded by a line of border pieces, *verso* blank; 3 pp. "To the Courteous Reader, (especially the | Inhabitants of the Town of Weathersfield, | and Lancaster, in New-England," signed "B. VV.", headpiece a line of border pieces, headlines, catchword on the third page between two rules; 1 p. *verso* blank; 1-22, text, "Jeremiah 23 33," and words of text, headpiece three lines of border pieces, the middle one of fine pieces, and the lower one inverted, "Finis" between two rules, followed by two lines of errata at foot of the page.

The Preface says that on this "day of Fast throughout the Colonies" the sermon "was the last word he spake to the World, being but about two dayes before he left it." The initials "B.VV." may have stood for the name of Benjamin Woodbridge, the minister of Bristol, Rhode Island, whose brother John was settled at this time as minister of Wethersfield, Connecticut.

This sermon and Mrs. Rowlandson's Narrative, given below, are reprinted in Volume VIII. (554-590) of "The Somers Collection of Tracts" (London, 1812).

The | Sovereignty & Goodness | of | God, | Together, | With the
Faithfulness of His Promises | Displayed; | Being a | Narrative
| Of the Captivity and Restauration of | M^{rs}. Mary Rowlandson.
| Commended by her, to all that desires to | know the Lords
doings to, and | dealings with Her. | Especially to her dear Chil-

dren and Relations, | — | The second addition Corrected and amended. | — | Written by Her own Hand for Her private life, and now | made Publick at the earnest Desire of some Friends, | and for the benefit of the Afflicted | — | [Three lines from Deut. xxxii. 29.] | — || Cambridge, | Printed by Samuel Green, 1682. 16mo. pp. (1), (4), 73.

Titlepage, surrounded by a heavy border line in four parts, *verso* blank; 4 pp. "The Preface to the | Reader," signed "Per Amicam," headpiece two lines of border pieces, the lower one of fine pieces, running headlines; 1-73, text, "A Narrative of the | Captivity | and | Restavration | of | Mrs. Mary Rowlandson," ornamented letter O at beginning of text, headpiece, a line of border pieces, "Finis" near foot of the page; 1 p. *verso* blank.

On the back of the titlepage is written: "T. Prince. Boston. The Gift of M^r Deborah Burnit."

1684.

Mercy Magnified | on a Penitent | Prodigal, | Or | A Brief Discourse, wherein | Christs Parable of the Lost Son | found, is Opened and Applied, | As it was Delivered in Sundry | Sermons, | — | By Samvel Willard Teacher of a | Church in Boston in New-England. | — | [Two lines from Luke xix. 10.] | — || Boston in New-England | Printed by Samuel Green, for Samuel | Philips, and are to be Sold at his Shop | at the West end of the Town-House. 1684. 16mo. pp. (1), (4), 391, (1).

Titlepage, *verso* blank; 4 pp. "Christian Reader," headpiece a line of ten urn-shaped border pieces, headlines, signed "Who am the Unworthiest Labourer in Christs Harvest | S. W."; 1-391, text, "Mercy Magnified | on a Penitent | Prodigal | — | Sermon I | Luke 15. 11. &c; And he | said, a certain man had two | Sons, &c.," running headlines, "Finis" at foot of the page; 1 p. *verso* sixteen lines of "Errata."

On the back of the titlepage is "T. Prince. Boston. ♂. 9^{br}. 10. 1725 | Don D. B Eliot." (Donum de B. Eliot?)

The Governovr and Company | Of the Massachusets Bay in New-England. | At A | General Court | Held at Boston, by Adjournment from the 28th of January | to the 18th of March, 1684. 4to. 1 p.

A cut of the Colonial arms, followed by the half-title given above, and the text in two paragraphs; an explanation of the Law about

“Conveyances, Deeds, and Writings,” in which it is “Ordered, Enacted and Declared, that all such Orders or Graunts of Land heretofore made by this Court, or by any Town or Towns in this Jurisdiction, were and are intended, and shall be Construed and Adjudged in the Law to be an Estate in fee simple, and are hereby confirmed to the said Persons and Townships their Heirs and Assignes respectively for ever; Provided alwayes, that such Graunts as do expresly declare otherwayes, *viz.* to be for Term of Life, or for Term of Years, or during Pleasure, or the like, shall not be included in this Explanation or Law”; followed by the words: “By the Covrt.”

This broadside is found after the *verso* of page 99 in the same volume as the folded sheet under the year 1680, given on page 31.

1686.

Heavenly | Merchandise; | Or | The Purchasing of Truth Recommended | and the Selling of it Disswaded; | As it was Delivered in Several | Sermons | Upon Prov. 23. 23 | — | By Samvel Willard, Teacher | of a Church in Boston | — | [Three lines from John xvii. 3.] | — || Boston, in New-England; Printed by Samuel Green | and are to be Sold by Joseph Brunning, at His | Shop, at the Corner of the Prison Lane next the | Town House. Anno. 1686. 16mo. pp. (1), (3), 171, (2).

Titlepage, *verso* blank; 3 pp. “To the | Reader: | — | Courteous Reader,” signed “S. W.,” headpiece two lines of border pieces, the lower one inverted, separated by a rule, headlines; 1 p. *verso* blank; 1-171, text, “Proverbs 23. 23. | Buy the Truth, and Sell | it not,” headpiece a line of ten urn-shaped border pieces, followed by a rule, headlines, “Finis” below a rule at foot of the page; 1 p. *verso*, “Advertisement” of “The Greatest Sinner exhorted and Encouraged to come to Christ,” by Increase Mather, “to be Sold by Joseph Brunning, at his Shop near the Exchange, 1686,” a double line of border pieces above, and similar ones below, the lower one in each case inverted; 1 p. *recto*, notice of “a small Book Intituled A Wedding Ring fit for the Finger, which will soon be out of the Press: and will be Sold by Samuel Phillips at the West-End of the Town-house in Boston,” followed by a rule and by eight lines relating to errata; last page blank.

On the back of the titlepage is written in his own hand “T. Prince. his Book 7^s” The tract is in a volume containing eight of Mr. Willard’s Sermons, 1686-1694, and on the fly-leaf of the book is written “Jeremiah Bumstead | His Book 1707.”

In his Diary, March, 1685-6, Cotton Mather says: —

About this Time also, I endeavoured the Service of y^e Church, by procuring an Impression of my Fathers Discourses, about, *The Glory of y^e Lord Jesus Christ.*

And, by my poor means also, a Book of another Minister in y^e Town, about, *Buying y^e Truth*, came to see y^e Light.

1689.

A | Guide to Heaven | From the | Word: | Or, | Good Counsel | How to close savingly with | Christ. | Some Short but Serious Questions to ask our | Hearts every Morning and Evening, Whe- | ther we walk closely with him. | And especially, Rules for the strict and due | Observation of the | Lords Day. | — | [One line from John v. 39.] | — || Boston. Printed by Samuel Green. 1689. 16mo. pp. (1), 26.

Titlepage, *verso* blank; 1-13, "A Guide to Heaven | From the Word, or Good Counsel how to | Close savingly with Christ," followed by a rule, headpiece a line of border pieces; 14-16, "Serious Questions to put to our Souls every | Morning," headlines; 17-22, "Every Evening ask these Questions," headlines; 22-26, "Directions for the Strict Observation of the | Lords Day"; pages at end wanting.

The authorship of this tract has been attributed to Samuel Hardy. On the back of the titlepage of another edition (Boston, 1717) of this work is written in Mr. Prince's hand: "Y^e Author of this Book was one | M^r Hardy. Vid Calamys Acc^t | of Ejected Ministers."

Meat | out of the | Eater | or | Meditations | Concerning | The Neces-
sity, End, and Usefulness of | Afflictions | Unto Gods Children. |
All tending to Prepare them For, | and Comfort them Vnder the
| Cross | — | By Michael Wigglesworth. | — | The Fourth
Edition | — || Boston. | Printed by R. P. for John Vsher. 1689.
16mo. pp. 208.

Titlepage, surrounded by a line of border pieces, *verso* blank; 3-44, "Tolle Crucem. | All Christians must be Cross-bearers," and four lines of verse, followed by a line of border pieces, headpiece two lines of border pieces, the lower one inverted, headlines, consists of ten meditations; 45-50, "A conclusion Hortatory | To those that are, or hereafter may | be in Affliction," followed by a rule, headpiece a rule, headlines, ends with "Amen," catchword on page 50 between two rules; 51-91, titlepage "Riddles | unriddled, | or | Christian Paradoxes

| Broke open, smelling like sweet | Spice New taken out of Boxes " |
 — | [six lines of verse] | — |, surrounded by a line of border pieces,
 followed by text, headlines, consists of ten songs, catchword on page 91
 below a rule; 92-107, " Sick Mens Health," followed by a rule, head-
 piece a line of border pieces, headlines, consists of four meditations;
 108-120, " Strength in Weakness," followed by a rule, headpiece a line
 of border pieces, headlines, consists of four songs; 121-137, " Poor mens
 Wealth " | — |, headpiece a line of border pieces, headlines, consists of
 five meditations; 138-147, " In Confinement Liberty," followed by a
 rule, headpiece a line of border pieces, headlines, consists of three songs;
 148-160, " In Solitude Good Company," followed by a rule, headpiece
 a line of border pieces, headlines, consists of three songs; 161-179,
 " Joy in Sorrow," followed by a rule, headpiece a line of border pieces,
 headlines, consists of five songs; 180-189, " Life in Deaths " followed by
 a rule, headpiece a line of border pieces, headlines, consists of three
 songs; 190-208, " Heavenly Crowns | for | Thorny Wreaths," fol-
 lowed by a rule, headpiece a line of border pieces, headlines, consists
 of five songs, " Finis " at foot of the page.

In binding the book, paper was used on the inside of the cover, showing headlines, " 30 Quest. for Morning," " Quest for Morning 31," " 54 Strict Observations," " for the Lords Day 55," ". . . Of St. Peter," which evidently belonged to an earlier edition of " A Guide to Heaven," etc., mentioned under this year.

On the back of the titlepage is written " T. Prince of Boston,
 his Book. 4^s "; and on the fly-leaf at the beginning appears
 " Jeremiah Bumstead His Book 1712." In the year 1703
 Cotton Mather published a sermon with a similar title.

On the last page of " Balm in Gilead to heal Sions Wounds,"
 by Thomas Walley (Cambridge, 1670), is the following adver-
 tisement of an earlier edition of this work: —

THERE is now going to the Press sundry excellent and divine Poems,
*entituled, Meat out of the Eater; or, Meditations concerning the
 Necessity, End, and Vsefulness of Afflictions unto Gods Children; All
 tending to prepare them for, and comfort them under the Cross.* By
Michael Wigglesworth.

1690.

[A Little Handful of Cordial Comforts for Fainting Souls: intended
 chiefly for the good of those that walk Mournfully with God. By
 R. Standfast price bound 8d.] 16mo. pp. 45.

Titlepage wanting ; 1-45, text, "A Little Handful of | Cordial Comforts for a | Fainting Soul, | Scattered throughout several Answers to cer- | tain Questions and Objections following." | — |, headline a line of border pieces, "Finis" near middle of the page; last page blank.

Below "Finis," in Mr. Prince's hand is written : "Mr B Green says — This was Prin^d at Boston by his Br Samuel." The title of this tract is taken from the list of books, at the end of Cotton Mather's "Companion for Communicants" (Boston, 1690) advertised as "Books Printed for, and Sold by Benjamin Harris, at the London-Coffee-House in Boston."

The Pretended | Antidote | Proved | Poyson : | Or, The true Principles of the Christian | & Protestant Religion Defended, | And the Four Counterfit Defenders | thereof Detected and Discovered ; the | Names of which are James Allen, Joshua | Moodey, Samuel Willard and Cotton Mather, | who call themselves ministers of the Gospel | in Boston, in their pretended Answer to my | Book, called, The Presbyterian & Independent | Visible Churches in New-England, and else- | where, brought to the Test &c. And G. K. | cleared not to be guilty of any Calumnies | against these called Teachers of New Eng- | land, &c. | — | By George Keith. | — | With an Appendix by John Delavall, by | way of Animadversion on some Passages in a | Discourse of Cotton Mathers before the ge- | neral Court of Massachusetts, the 28th of the | Third Moneth, 1690 | — || Philadelphia, Printed by Will. Bradford, 1690. 16mo. pp. (1), 224.

Titlepage, *verso* blank ; 1-22, "Introduction," followed by a rule, headpiece a rule ; 23-224, text, rule at end, followed by twelve lines of "Errata," with "The End" at foot of the page.

On the back of the titlepage is written : "T. Prince. Boston. ♂. 8^{br} 22. 1723. 1^s 6^d."

1691.

Ornaments for the Daughters of Zion. | [A line made up of five braces.] | Or | The Character and Happiness | Of a | Virtuous Woman : | in A | Discourse | Which Directs | The Female-Sex how to Express, | the Fear of God, in every | Age and State of their Life ; and | Obtain both Temporal and Eternal | Blessedness. | — | Written by Cotton Mather | — | Tertullian's advice for the Ornaments | of Women. | Prodite Vos jam Ornamentis Extractae A- | postolorum. — Vestite Vos Serico Pietatis Byssico

| Sanctitatis Purpurâ Pudicitiae — Deum ha- | bebitis Amatorem.
 In English. | Go Yee forth now array'd with such Or- | naments
 as the Apostles have provided for | you; Cloath your selves with
 the Silk of | Piety, the Satin of Sanctity, the Purple of | Modesty;
 So the Almighty God will be | a Lover of you | — || Cambridge:
 Printed by S. G. & | B. G. for Samuel Phillips at Boston. 1691.
 16mo. pp. 104, (1).

Titlepage, surrounded by a border line, *verso*, "The Preface"; 3-104, "Ornaments for the Daughters of Zion | — | Or | The Character and Happiness | of a | Virtuous Woman : | — | From the Words of the Wise | Woman, in | Prov. XXXI. 30. | Favour is Deceitful, and Beauty is Vain; | but a Woman that Feareth | the Lord, Shee 'tis that Shall | be Praised," followed by a rule, headpiece a line of fine border pieces, running headlines, "Finis" at foot of the page; 1 p. "Errata," four lines, between two lines of border pieces, the lower one inverted; last page blank.

[“Token à England to y^e children in N E: wth y^e assemb^s short^r Cat.”
 By James Janeway.] 16mo. pp. 73-76, 95-102, 105-110, (4).

Titlepage and pages before 73, 77 to 94, 103, 104 wanting; 73-110, text, running headlines; "Finis" in middle of page 110, below which are the following lines:—

This worthy Divine that Published the
 fore-going Examples: Dyed March
 12. 1683 & 4.

The same week were Published these
 Lines following,
 DEATH'S Triumph Dash'd: Or An
 ELEGY On that Faithful Servant
 of God, Mr. *JAMES JANEWAY*,
 Minister of the Gospel, Who Resting
 from his most ZEALOUS and PRO-
 FITABLE Labours, fell asleep in the
 LORD

4 pp. of verse, no heading, running headlines "an Elegy upon the Death" *verso*, and "of Mr. James Janeway" *recto*; page or pages wanting at end; followed in the same volume by the "Shorter Catechism," given below.

The title of the Token, with the date of publication, is taken from Prince's manuscript catalogue, as the number of pages corresponds with those there given. Another edition was printed at Boston in the year 1700.

The Shorter | Catechism | Composed by the | Reverend Assembly of
 | Divines | At Westminster. | With Proofs thereof out of the
 Scriptures. | Which are either some of the former- | ly quoted
 places, or others gathered | from their other Writings; all fitted
 | both for Brevity & Clearness, to this | their Form of Sound
 Words. | For the Benefit of Christians in ge- | neral, and of Youth
 & Children in un- | derstanding in particular; that they | may
 with more ease acquaint them- | selves with the Truth according
 to the | Scriptures, and with the Scriptures | themselves. | — ||
 Printed by B. Harris, and J. Allen, | and are to be Sold at the
 London- | Coffee-House. 1691. 16mo. pp. 31, (3).

Titlepage, surrounded by a line of border pieces, *verso* blank; 3-31, “The Shorter | Catechism | Agreed upon by the Reverend Assem- | bly of Divines at Westminster,” “Finis” near foot of the page; 1 p. blank; 3 pp. “A Short Body of Divinity,” in verse, followed by a line “By Mr. Ford” in the middle of the page, below which is “Finis”; 1 p. blank.

Just above “Finis,” and under Mr. Ford’s name, is the following writing, here given in fac-simile:—

Tho Prince his Book
 1694. by his mother

The inscription was probably made by Prince himself when a boy of seven years. On the blank page at the end of the volume are the words “For Brother John,” and “John Prince His Book.”

1692.

A Table of the Courts. 12mo. 1 p.

Heading in Old English; text in two columns, separated by a perpendicular rule; followed at the end of the second column by an

Advertisement.

There is now in the Press,
 and will speedily be Pub-
 lished all the Acts and Laws,
 Passed by the Great & General
 Court, begun at Boston the 8th
 day of June, 1692. & continued

by adjournment unto *Wednesday*
 the 12th of *October* following:
 being the Second Sessions.
Printed & sold by Benja. Harris.

1693.

Cases of Conscience | Concerning evil | Spirits | Personating Men, |
 Witchcrafts, infallible Proofs of | Guilt in such as are accused |
 with that Crime. | All Considered according to the Scriptures,
 | History, Experience, and the Judgment | of many Learned
 men. | — | By Increase Mather, President of Harvard | Colledge
 at Cambridge, and Teacher of | a Church at Boston in New-Eng-
 land | — | [Two lines from Prov. xxii. 21.] | — | [Five lines of
 Latin.] | — || Boston Printed, and Sold by Benjamin | Harris at
 the London Coffee-House. 1693. 16mo. pp. (1), (4), 67, (7).

Titlepage, surrounded by two border lines, *verso* blank; 4 pp. "Christian Reader," headpiece a line of border pieces, signed by

William Hubbard	John Bailey
Samuel Phillips	Jabez Fox
Charles Morton	Joseph Gerrish
James Allen	Samuel Angier
Michael Wigglesworth	John Wise
Samuel Whiting Sen.	Joseph Capen
Samuel Willard	Nehemiah Walter

1-67, "Cases of Conscience | Concerning | Witchcrafts," dated at foot of page 67 "Boston, New-England, Octob. 3. 1692," headpiece a line of border pieces, running headlines, has footnotes; 7 pp. "The Contents" followed on the middle of the third page after a rule by "Postscript," headlines, "Finis" at foot of the page.

Judge Sewall in his Diary (I. 367), under date of October 11, 1692, has the following entry in regard to this publication:—

Read Mr. Willard's Epistle to Mr. Mather's book, as to Cases of Conscience touching Witchcraft.

Without much doubt this was Mr. Mather's first printed work after his return from England in the spring of 1692, when presumably he brought back to Boston a portrait of himself, which was engraved by Robert White, an English artist. An impression from the engraving is bound up with the tract as a frontispiece, and bears the following legend:—

Crescentius Matherus. | *Ætatis Suae 49. 1688.*

For an article on Mather Portraits, see the Proceedings (second series, VIII. 143-151) of this Society for March, 1893.

The Day, & the Work of the Day. | — | A Brief Discourse, | on | What Fears, we may have at | This Time to quicken us ; | What Hopes there are for us at | this Time to comfort us : | and | What Prayers would be Likely to | turn our Fears into Hopes. | With | Reflections upon Time and State, | now come upon the Church | of God, | And | Collections of certain Prophesies | relating to the present Circum- | stances of New-England. | Uttered on a Fast, kept in | Boston, July 6th. 1693. | — | By Cotton Mather. | — || Boston Printed and Sold by B. | Harris, 1693. 16mo. pp. (1), 71, (1).

Titlepage, surrounded by a border line, *verso* blank; 1-71, text, "The Day, and the Work of the Day. | — | Discours'd on a Day of Prayer kept | in the Old-Meeting-House, at Bo- | ston, the 6th day of the 5 m. | 1693," followed by a rule, headpiece a line of border pieces with four semicolons inserted, running headlines, "Finis" at foot of page 71; 1 p. "Advertisement" of "The Great Blessing of Primitive Counsellours," by "Increase Mather," which is "now in the Press, and will speedily be Published," "Sold by Benjamin Harris, over-against the Old-Meeting-House in Boston," headpiece, a line of border pieces.

On the back of the titlepage is written: "T. Prince. Boston. \AA . 10^{br} 19. 723. DRA." The paper, used in the binding on the inside of the cover, shows the following words and letters in large size, perhaps a part of the imprint of a broadside: —

"NEW—E[. . .] | — | Printed [. . .] | C H [. . .]"

Cotton Mather, in his Diary for 1693, has the following entry: —

Moreover, A *Fast* was kept in y^e old-meeting-house y^e Day after y^e Commencement [July 5]: occasioned by an extreme *Drought* on these parts. I preached all the Day, and God inclined some of His people, to print the Sermons. They are abroad, under y^e Title, of, THE DAY & Y^E WORK OF Y^E DAY.

Who am I, that God should thus use & spread my poor Thoughts, for y^e good of my whole generation ?

The | Library | of | The Late Reverend and Learned | Mr. Samuel Lee. | Containing | A Choice Variety of Books upon all Subjects; particularly, Comen- | taries on the Bible; Bodies of

Divinity. The Works as well of the | Ancient, as of the Modern Divines; Treatises on the Mathematicks, | in all Parts: History, Antiquities; Natural Philosophy Physick, and | Chymistry; With Grammar and School-Books | With many more Choice Books not mentioned in this Catalogue. | — | Exposed at the most Easy Rates, to Sale, By Duncan Cambell, Book- | seller at the Dock-head over-against the Conduit. | — | [Nine border pieces arranged in the form of a square, centred.] || Boston Printed for Duncan Cambell Book-seller at the Dock-head over-against | the Conduit. 1693. 12mo. pp. (1), 16.

Titlepage, *verso* blank; 1, 2, "Latin Folio's Divinity"; 2, 3, "Quarto's Latin"; 3, 4, "Octavo's Latin"; 4, 5, "English Quarto's Divinity"; 5, 6, "Divinity English Octavo's"; 6, "Physical Books Folio," "Phisical Books in Quarto"; 6, 7, "Phisical Books in Octavo Latin"; 7, 8, "Philosophy Folio's"; 8, "Philosophy Quarto's Latin," "Philosophy in Octavo"; 8, 9, "Mathematical, Astrological and Astronomical Folio's Latin"; 9, "Quartos," "English," "Astronomy English Quarto's"; 9, 10, "History Folio Latin:"; 10, "Histories in Folio English"; 11, "Histories in Octavo English," "Histories in Quarto Latin"; 11, 12, "Histories in Octavo Latin:"; 12, "School Authors in Folio," "School Authors in Quarto," "School Authors in Octavo"; 12, 13, "Juris Prudentia Libr."; 13, "Misellanie Books"; 13, 14, "Box 21 Lat: Oct."; 14-16, "Box 22 Latin Octavo's." Headlines as follows: — 2, "Divinity Latin Folio's and Quarto's"; 3, "Divinity Quarto's Latin"; 4, "Divinity English Folio's and Quarto's"; 5, "Divinity English Quarto's and Octavo's"; 6, "Divinity Quarto's English & Phisical Books in Folio & Quarto Lat."; 7, "Phisick Books Latin Octavo, and Philosophy Folio"; 8, "Philosophy Quarto & Octavo Gosmograph: and Geograph. Folio"; 9, "Mathematical, Astrological, Astronomical, Folio's, Quarto's Latin"; 10, "History Latin and English. Folio"; 11, "Histories Octavo English. Histories Quarto and Octavo Latin"; 12, "Histories in Octavo Latin, School Authors Folio's & Quarto's Latin"; 13, "Miscelany Books Latin Octavo's"; 14-16, "Latin Octavo's"; "Finis" below middle of the page.

This Catalogue contains a list of books previously belonging to a New England minister, and offered for sale by a book-seller in Boston more than two hundred years ago. Considerable interest attaches to the pamphlet from the fact that probably it is the earliest instance in New England of a printed catalogue of books advertised for sale. About 1,000 titles, mostly in Latin, are given; and of these perhaps 200 are in English, which include not more than six or eight American

ones. The books are arranged in the pamphlet both by subjects and sizes (folios, quartos, etc.), but without date or place of publication; and the general character of the works is furnished by the titlepage.

Presumably the following bore American imprints:—

“A Psalm Book”; “A New England Confession of Faith”; “Mather’s Mystery of Christ”; “Higginson’s Legacy of Peace”; “The Shorter Catechism with Exposition upon the same”; “Hubbard’s benefit of a well Ordered Conversation”; and perhaps a few others.

In Part I. of the Brinley catalogue of books which were sold in New York, on March 10-15, 1879, title No. 1669 is a catalogue of the Rev. Ebenezer Pemberton’s library advertised to be sold by auction in Boston, on July 2, 1717; and between quotation marks it is said in a note to be “perhaps the first instance in New England of a printed catalogue of Books at auction,” though no authority is given for the quoted paragraph. It will be noticed in the case of the Pemberton library that the sale was by auction, while in the other case the books were sold over the counter. Keeping in mind this difference in the manner of selling the two libraries, the statement may be correct.

The border pieces used on the titlepage above the imprint are similar to those often seen in the issues of Green’s press, whether coming from the father in Cambridge, or from either of the sons in Boston; but very rarely seen in the issues of other printers, such as Pierce, Harris, or Allen. Under the imprint, near the bottom of the page, in Mr. Prince’s well-known handwriting, appears the following: “Mr B Green says — This was Prind by his Broth Samuel’s Letter, in Boston.” Bartholomew Green was a printer, as well as his brother Samuel who died in July, 1690. Probably the meaning of the sentence is that Bartholomew using his brother’s type printed the catalogue, as at the date of its publication he had a press in Boston. It is interesting to note the use of the word “letter” in the sense of “type,” which was not uncommon in those early times.

For a paper on early Book Catalogues, see the Proceedings (second series, X. 540-547) of this Society for April, 1896.

1695.

Mrs. Judith Hull, | Of Boston, in N. E. Daughter of | Mr. Edmund Quincey ; late Wife of | John Hyll Esq. deceased. | A Diligent, Constant, Fruitfull Reader | and Hearer of the Word of God, | Rested from her Labours, June, 22. 1695. | being the seventh day of the Week, a little | before Sun set; just about the time She | used to begin the Sabbath. | Anno Ætatis suae 69. 16mo. 1 p.

Heading with a heavy rule above and below, followed by "Epitaph" and ten lines of verse, with another heavy rule at the foot of the leaf.

Mr. Prince, in his manuscript catalogue, says that this was "By Hon^b Samuel Sewall Esq." but gives neither date nor place of imprint. Judge Sewall writes to Edward Hull on July 22, 1695: "Shall send you a small Remembrance of Mother Hull p Mr. Sergeant" (Letter Book, I. 156); and on July 16, 1705, he says: "I gave him [Barnabas Lothrop] Mr. Cotton Mather's sermon of the Lord's Day, and Letter to Gov^r Ashurst about the Indians, Mother Hull's Epitaph" (Diary, II. 134).

This copy is pasted on the inside of the front cover of Samuel Willard's "Mourner's Cordial" (Boston, 1691).

Mrs. Judith Hull, | [half-title same as the preceding one]. 16mo. 1 p.

The rules in this edition of the leaflet are lighter than those in the earlier one; two lines of verse have been added, and two corrections made by the printer.

This print is bound up with "The Answer of several ministers in and near Boston," attributed to Increase Mather; and the copy in the Library of the American Antiquarian Society is bound in the same way.

Solemn Advice | to | Young Men, | Not to Walk in the Wayes of | their Heart, and in the Sight | of their Eyes; but to Remem-
ber | the Day of Judgment. | — | By Increase Mather, | Praesi-
dent of Harvard Colledge in | Cambridge, & Preacher of the
Gospel | at Boston, in New-England. | — | [Three lines from
Psalms lxxi. 17; and two lines from Eccles. xii. 1.] | — ||
Boston in New-England, | Printed by Bartholomew Green. | Sold
by Samuel Phillips, at | the Brick Shop near the Old- | Meeting-
House. 1695. 16mo. pp. 111, (1).

Titlepage, surrounded by two border lines, *verso* blank; 2 pp. "To the | Young Generation, | in New-England," headpiece a line of border pieces, catchword on second page between two rules; 5-63, "Solemn Advice to Young Men | — | Ecclesiastes 11. 9," headpiece two lines of border pieces, running headlines, catchword on page 63 between two rules; 1 p. *verso* blank; 65-111, "The hatefull Evil | of | Sin, | Discoursed of in | A Sermon, Shewing that Sin Unrepented of will be | bitterness in the Latter End. | — | Psalm. XXXVI. 11," headpiece a line of border pieces, "Finis" at foot of the page; 1 p. "Advertisement" of "several Treatises prepared for the Press," A Discourse concerning the Glorious State of the Church, Answer to Mr. Baxter, Dr. Lightfoot, and others, A Treatise concerning the Nature, &c. [Angelographia], by Increase Mather, A Discourse concerning Judicial Hardness of Heart, by I. Mather, and A Good Master well Served, by Cotton Mather, headpiece a line of similar border pieces, followed at foot of page by two lines of "Errata."

1696.

**Province of
the Massachu- | [A cut of the arms of Great Britain.]
setts-Bay.**

By the Honorable, the Lieutenant | Gouvernour, &c. | Council & Assembly: | Convened at Boston, upon Wednesday the 27th. of May. 1696. | In the Eighth Year of His Majesties Reign. | For better Encouragement to Prosecute the French and Indian Enemy, &c. No imprint. Broadside. Folio.

Half-title followed by text; an order, to be in force for six months, to encourage enlistments by offering in addition to "Fifty Pounds Per Head for every Indian man, and Twenty five Pounds Per Head, for any Indian Woman or Child, Male or Female, under the Age of Fourteen Years, taken or brought in Prisoner," wages, provisions, and ammunition "for so long time as they are seeking or pursuing said Enemy"; and "upon an Alarm or Attack" on the Frontier, neighboring towns to receive no wages unless they "shall have pursued the Enemy farther than they may reasonably return in twenty four Hours"; signed by "Isaac Addington, Secr." and by "William Stoughton."

1698.

The Bostonian Ebenezer. | — | Some | Historical Remarks, | On the State of | Boston, | The Chief Town of New-England, | and of the English America. | With Some, | Agreeable Methods, | for | Preserving and Promoting, the Good | State of That, as well as

any | other Town, in the like Circumstances. | — | Humbly Offer'd, By a Native of Boston. | — | [Two lines from Ezek. xlviii. 35.] | — || Boston, Printed by B. Green & J. Allen, for | Samuel Phillips, at the Brick Shop. 16mo. pp. 82.

Titlepage, surrounded by a border line, *verso* five lines of Latin, between two lines of border pieces, the lower one inverted ; 3-43, "The History of Boston, | Related and Improved | — | At Boston Lecture 7. d. 2. m. 1698," followed by a rule, remainder of first page an introductory statement, headpiece a line of border pieces, page 4, *et seq.*, beginning with text from 1 Sam. vii. 12, headpiece a line of border pieces, catchword on page 43 between two lines of border pieces the lower one inverted ; 44-82, "Household Religion, | Recommended, for the Preservation | of our Houses | — | At Boston Lecture. 26. d. 7. m. 1695," followed by a rule, text from Job xxii. 23, headpiece a line of border pieces, "Finis" at foot of the page.

This discourse is by Cotton Mather who, under date of April 7, 1698, writes in his Diary : —

The Lord having *Helped* mee, beyond my Expectation, in preparing a Discourse for y^e Lecture, Hee yett more gloriously *Helped* mee, in uttering of it, unto a Vast Assembly of His people.

I first Laid my sinful mouth in y^e Dust on my Study-floor before the Lord, where I cast myself, in my supplications for His Assistance and Acceptance, as utterly unworthy thereof. But y^e Lord, made my sinful mouth, to become this Day, y^e Trumpett of His glory ; and y^e Hearts of y^e Inhabitants, of y^e Town, were strangely moved, by what was Delivered among them.

A Copy of the Discourse, was much desired ; so I gave it unto y^e Bookseller ; Entituling it, THE BOSTONIAN EBENEZER. And I added another unto it, Entituled, HOUSEHOLD RELIGION.

1699.

A | Confession | of | Faith | Owned and consented unto by the | Elders & Messengers | of the Churches | Assembled at Boston in New England, | May 12. 1680. | Being the Second Session of that | Synod. | — | [One line from Eph. iv. 5; two lines from Col. ii. 5.] | — || Boston. | Re-printed by Bartholomew Green, and | John Allen. 1699.

[Indian title.]

Wunnamptamoe | Sampooaonk | Wussampoowontamun | Nashpe moeuehko- | munganash ut | New-England. | Qushkenumun en Indiane | Unnontowaonganit- | — | Nashpe | Grindal Rawson,

&c. | — | [One line of Indian from Eph. iv. 5 ; two lines of Indian from Col. ii. 5.] | — || Mushauwomuk. | Printeun Nashpe Bartholomew Green, Kah | John Allen. 1699. 16mo. pp. (2), (11), 161, (4).

First page blank, titlepage in English on *verso*, surrounded by a line of border pieces ; 1 p. titlepage in Indian, *recto*, the *verso* blank, surrounded by a similar line of border pieces ; 11 pp. "The Epistle Dedicatory | — | To the Honorable | William Stoughton Esq. | Lieutenant Governour of His | Majesties Province of the Massachusetts- | Bay in New England. | And | To the Reverend | Increase Mather D.D. | Teacher of the Second Church of Christ | in Boston, and President of Harvard | Colledge in Cambridge," signed by "G. Rawson," and dated "From my Chamber in | Brantrey, Nov. 4. 1699," headpiece two rules, headlines ; 1 p. *verso* blank ; 1 p. bastard titles, "A Confession of | Faith," and "Wunnamptamoe | Sampooaonk," separated by a line of border pieces, with a line of similar border pieces above and below, the lower one inverted ; 2-161, "A | Confession | of | Faith" | — |, headpiece a line of eleven border pieces, heading on page 3 "Wunnamptamoe | Sampooaonk" | — |, headpiece a line of similar border pieces, *verso* pages in English, and *recto* pages in Indian, both with corresponding headlines ; *verso* of page 161 and 3 pp., "A Table of the Chapters in the Confessi- | on of Faith," second page, *recto*, "A Tablee Chaptersash yeu at Sampooae | Wunnamptamooonganit," headpiece on both pages a line of border pieces, English on the *verso*, and Indian on the *recto*, "Finis" at the foot of each page ; last page blank.

On the back of the Indian titlepage is written : "T. Prince. Boston. July. 1720. | 1st 6." This collation takes the place of one previously given in the Early American Imprints, which is incomplete.

Judge Sewall in his Letter Book (I. 233), under date of May 3, 1700, says : "The Savoy-Confession of Faith, Engl. on one side and Indian on the other, has been lately printed here ; as also several Sermons of the Presidents have been Transcribed into Indian, and printed, Which I hope in God's Time will have a very good Effect."

Heaven | Opened, | Or, A Brief and Plain | Discovery | Of the | Riches | Of Gods Covenant of | Grace. | Being the | Third Part of Vindiciae Pietatis. | — | By R. A. | — || Boston in New-England. | Re-Printed by Bartholomew Green, & John Allen, | for Elkanah Pembroke, and Sold at his Shop, | near the head of the Dock. 1699. 16mo. pp. (1), (4), 360.

Titlepage, surrounded by a border line, *verso* blank ; 2 pp. "To the | Reader," signed by "R. A.," and dated "July 8th. | 1665," headpiece a line of border pieces, headline on the second page ; 2 pp. "The Contents," headpiece a line of border pieces, headline on the second page, rule at the end ; 1-360, "Heaven Opened, | Or, | A brief and plain Discovery of the Riches | of Gods Covenant of Grace | The Introduction," headpiece a line of border pieces, "Finis" between two rules.

This book was written by Richard Alleine (1611-1681), an English Nonconformist, and was originally published in London.

Decennium Luctuosum | — | An | History | of | Remarkable Occurrences, | In the Long | War, | Which | New-England hath had with the | Indian Salvages, | From the Year, 1688. | To the Year, 1698. | Faithfully Composed and Improved. | — | [One line of Latin.] | — || Boston in New-England. | Printed by B. Green, and J. Allen, for Samuel Phillips, | at the Brick Shop near the Old-Meeting-House. 1699. 16mo. pp. 198.

Titlepage, surrounded by a border line, *verso* blank ; 3-10, "The Dedication. | — | To the | People | of | New-England. | Sirs," headlines, catchword on page 10 between two rules ; 11-198, text, "Decen-nium Luctuosum. | Or, | The Remarkables of a long | War | with Indian-Salgaves," followed by a rule, headpiece a line of border pieces, running headlines, catchword "Observable" on page 198 between two rules ; followed by "Observable Things," given below.

Observable Things | — | The | History | of | Ten Years | Rolled away under the great | Calamities of | A War, | With | Indian-Salgaves: | Repeated and Improved, in a Sermon, | at Boston-Lecture. 27 d. 7 m. 1698. | — | [Four lines from Judges vi. 3, 5, 6.] | — || Boston, Printed for Samuel Phillips, at the Brick | Shop. 1699. Pp. (2), 201-254, (1).

Titlepage, *verso*, "Preface"; 201-254, "The | Remarkables | of a long War, | Collected and Improved. | — | Boston Lecture, 27 d. 7 m. 1698," followed by a rule, headpiece two rules, headlines, "Finis" near the middle of the page between two rules, followed by "Errata," fifteen lines ; 1 p. "Advertisement" that "There will speedily be Published, a Little Book, much desired and Expected," entitled "A Family well-ordered," by Cotton Mather ; last page *verso* blank.

This book, which includes the last two titles, was written by Cotton Mather, and is reprinted at the end of his *Magnalia*

(Book VII. 57-118). Some of the pages in this copy have been neatly supplied by tracing. Mather, in his Diary for the year 1698, writes: —

In the Month of *August*, I sett myself to Consider on Some Further & Special Services for the Name of my Lord Jesus Christ. And I foresaw a very Comprehensive one to bee done, first, in Collecting and Improving the *observable Dispensations* of God, w^{ch} have occurred, in the Long *War*, which wee have had with o^r *Indian Salvages*, & uttering my Observations, in a Sermon or Two, at o^r Countrey-Lecture: And, then, in composing as agreeable an History of o^r *Indian-War* as I can, and Incorporating into it, as charming & useful entertainments for y^e Countrey, as I may think upon: so, Resigning myself up to y^e Conduct of the Spirit of Grace, I sett about y^e Service thus before mee; hoping within a few weeks time, in y^e midst of my other undertakings, to dispatch it, for y^e glory of my Heavenly Lord.

The work being accomplished, I putt upon it, the Title of, DECENNIUM LUCTUOSUM. It is filled with a great Variety of Things, contrived as well as I can together, for y^e Glory of my Lord Jesus Christ, and y^e welfare of His people, throughout y^e Land.

O my God, I Exceedingly give Thanks to thy Name, for the Help thou hast given mee, in Dispatching this work!

1700.

The Blessed | Hope, | And the Glorious Appearing of the | Great God
our Saviour, | Jesus Christ. | Opened & Applied, | In Several |
Sermons. | — | By Increase Mather, | Praesident of Harvard
Colledge in Cambridge, | and Preacher of the Gospel, at Boston,
in N. E. | — | [Five lines from 2 Tim. iv. 8; and four lines from
1 Peter i. 13.] | — || Boston, Printed by Timothy Green, for
Nicholas | Boone, at his Shop over against the Old- | Meeting-
House. 1701. 16mo. pp. 142.

Titlepage surrounded by a border line, *verso* blank; 1 p. "To the | Reader," dated at foot of page in place of signature, "Decemb. 18. | 1700," headpiece two rules; 1 p. "Advertisement" of "Conscience the Best Friend upon Earth," by Henry Stubbs, "The Resolved Christian," and "The Good Linguist," both by Cotton Mather, "Sold by Nicholas Boone," followed by a rule; 5-142, text, "The Blessed Hope | And Glorious Appearing of | Jesus Christ," followed by a rule, headpiece two rules, running headlines, followed by "Finis" between two rules, below which is a list of "Errata" in five lines.

On the fly-leaf preceding the titlepage is written: "Abigail | Leonard Her | Book June | The 12 | 1712."

A | Collection, | Of Some | Of the Many | Offensive | Matters, | Contained in a | Pamphlet, | entituled, | The Order of the Gospel Revived. | — | [One line of Latin; and two lines of English translation.] | — || Printed at Boston, Sold by T. Green. 1701. 16mo. pp. 24.

Titlepage, *verso* and 2 pp. "To the | Reader" signed by "Increase Mather," and dated "Boston, December 31, | 1700," followed by a rule, headpiece a line of thirteen border pieces, headlines; 5-20, text, dated "11. m. 6. d. 1700." followed by a rule, headpiece two rules; 21-24, "A | Short Scheme of the | Plot | Against the Churches of New-England | As 'tis Confessed by some of the Plotters, in | that which the Publisher pleases to call, | their Great, and Noble, and Excellent work, | Entituled, Gospel Order Revived," "Finis," following a rule.

Mr. Sibley puts this title in the list of Increase Mather's works; but Cotton Mather in his Diary, under date of January 2, 1700-01, says:—

Moreover, The Adversaries to the Holy Churches of the Lord, having been by the wonderful Hand of Heaven upon them, so Infatuated, as to publish a Book of Scurrilities & Impieties, which renders them abominable to all sober people, I thought it would be a service unto the churches, and Assist & Excite the Faithful, to bear their Testimonies for the Churches, if I should, even on their own words Draw up, a Scheme of their *Plott* against y^e Churches, and annex a brief collection of the Vile Things in their Book against my Father & myself, barely to *Recite* which is enough to *Refute* them. Accordingly I did so; and it was published under the Title of, A COLLECTION OF SOME OF THE MANY OFFENSIVE PASSAGES, in a Late Pamphlet, Entituled, Gospel-order Revived.

The Everlasting Gospel. | — | The Gospel of | Justification | By the | Righteousness of God; | as 'tis | Held and Preach'd in the Churches | of New-England: Expressed in | a Brief Discourse on that | Important Article; made at Boston | in the Year, 1699. | — | By Cotton Mather. | — | And, | Asserted with the Attestations, of | several Reverend and Eminent | Persons, now most considerable in those | Churches. | — || Boston, Printed by B. Green, and J. Allen, for | Nicholas Buttolph, and Sold at his Shop | at the corner of Gutteridges Coffee- | House. 1700. 16mo. pp. (32), 76.

Titlepage, surrounded by a border line, *verso*, "The Memorable words of Luther, | before he Engaged in the | Reformation," followed

by eleven lines of Latin, a line of border pieces above and below; 15 pp. "The Dedication." | — | To | The Reverend Ministers | Of the Gospel in | London, | Sometimes Honour'd with the Name | of United Brethren. | Reverend, and Honour'd Syrs," signed by "Your Un-worthy Servant, | Cotton Mather," headpiece a line of border pieces, headlines, catchword on the last page between two rules; 2 pp. "To the Reader," signed by "Increase Mather," headpiece a line of border pieces, headline on the second page, catchword on the same page, between two rules; 9 pp. "To the Reader," signed by "John Higginson," and dated "September 28. | 1699," headpiece a line of border pieces, headlines, catchword on the last page between two rules; 4 pp. "To the Reader," signed by "Samuel Willard," headpiece as before, headlines, catchword as before; 1-73, "The Everlasting | Gospel. | — | Rom. I. 17. | The Righteousness of God is Revealed | from Faith to Faith," dated at the end "Boston Lecture: 27. d. 5. m. | and 24. d. 6. m. 1699, headpiece a line of border pieces, "Finis" between two rules; 74-76, "Divine Hymns," four in all, head-piece a line of border pieces, a rule at end of the last page.

On the back of the titlepage, in his own hand, is written: "T. Prince. his Book, 1st 6^d"

The Fear of an Oath. | — | Or, Some Cautions to be used | About | Swearing, | If we would approve our selves Truly | Godly. | As it was Discoursed in a | Sermon, | Preached at Boston, on the Lecture; | January 30. 1700, 1. | — | By Samuel Willard, | Teacher of a Church in Boston. | — | [Three lines of Latin.] | — || Boston, in N. E. Printed for | Nicholas Boone, at his Shop, over | against the Old Meeting House. | 1701. 16mo. pp. 29, (2).

Titlepage, surrounded by a border line, *verso* blank; 3-29, text, "The Fear of an Oath. | Or, | Some Cautions to be used about Swearing, | if we would approve our selves truly Godly, | — | Eccles. ix. 2 | As he that Feareth an Oath," headpiece two rules, headlines, "Finis" at foot of the page; 1 p. *verso*, "Books Printed for and Sold by Nicholas Boone, | over-against the Old Church, Viz.," Janeway's Token for Children, The Good Linguist, by Cotton Mather, Conscience the Best Friend, by H. Stubbs, The Blessed Hope, by Increase Mather, and Military Discipline or the Compleat Souldier, also "Stich't Books," Grace Triumphant, The Great Physitian, The Young Mans Monitor, &c. by Cotton Mather, "Where also may be had good Bibles, | Testaments, Psalm-Books, Psalters, Primers, | Catechisms, &c. | All sorts of Old Books New bound. | Paper, Ink, Pens, Paper-Books. | And most sorts of Stationers Ware," headpiece a line of border pieces; 1 p. "Advertisement" of "Mutual Love and Peace,"

by B. Wadsworth, "lately Published," and sold by Benjamin Eliot under the west end of the Town-House, headpiece a line of eleven border pieces; last page blank.

Judge Sewall in his Diary (II. 32), under date of January 30, 1700-01, enters the following: —

Jan^Y 30. Mr. Willard preaches from Eccles. 9. 2. — he that swearth and he that feareth an Oath. Spake very closely against the many ways of Swearing amiss.

And in the Letter Book (I. 253), under date of March 15, he says, in the memorandum of a letter to Edward Taylor, of Westfield: —

Enclosed Mr. Willards Sermon against Swearing preached the day of Mr. [James] Taylors death: might partly asswage his grief.

A Monitory, and Hortatory | Letter, | To those English, who debauch the | Indians, | By Selling | Strong Drink unto them. | — | Written at the Desire of some Christians, | to whom the Mischiefs arising from that | Vile Trade, are matters of much Apprehension | and Lamentation. | — | [Fourteen lines of Latin.] | — || Boston, N. E. Printed in the Year 1700. 16mo. pp. 16.

Titlepage, *verso* "To E. B. Esq." [Edward Bromfield], headpiece a line of border pieces; 3-16, text, "To the | English, who Ruine the Indians, by Selling | Strong Drink unto them," followed by a rule, signed "A Mourner for your Sin, | and a wisher of your | Salvation," headpiece two rules.

This tract was written by Cotton Mather. In his Diary, under date of March 16, 1699-1700, he says: —

Moreover, A Gentleman comes to mee, with a Desire, that I would write a Sheet upon the horrid Evil of Debauching y^s *Indians*, by Selling *Drink* unto y^m: a crime committed by too many in y^e countrey; a crime fruitful in wickedness & confusion; I answered his Desire; and it is published under y^e Title of, A MONITORY & HORTATORY LETTER, unto those English, who debauch the Indians, by selling Strong Drink unto them. It seems, This Letter is like to do more Good, than I at first Imagined.

Province of the Mass- |
sachusetts-Bay in | [A cut of the arms of Great Britain.]
New-England.

By the Honorable, | William Stoughton Esq. | Lieutenant Goverour and Commander in Chief, | of the said Province. | A Proclama-

tion. [Imprint at foot of page] Boston, Printed by Bartholomew Green, and John Allen, Printers to the | Governor and Council. 1701. Broadside. Folio.

Half-title, followed by text; all military officers required to "see that there be a strict Execution of the Act, For Regulating of the Militia," and also the Selectmen of each town "forthwith to take effectual care and see that the several Towns whereto they belong, be duly and well provided with all Stores of War as by Law are required"; the proclamation "Given . . . Twentieth day of March . . . 1700, 1"; signed by "William Stoughton" and "Isaac Addington Seer.," followed by the words "God Save the King," a rule, and the imprint.

Reasonable Religion. | — | Or, | The Truth Of the | Christian | Religion. | Demonstrated. | The Wisdom of its Precepts | Justified: | And the Folly of Sinning against those | Precepts, Reprehended. | With | Incontestable Proofs, | That Men, who would Act. | Reasonably, must Live Religiously | — | By Cotton Mather | — || Boston, in N. E. Printed by T. Green, | for Benjamin Eliot, at his Shop, | under the West End of the Town- | House. 1700. 16mo. pp. (1), 72.

Titlepage, surrounded by a border line, *verso* blank; 1-72, text, "Reasonable Religion. | — | Isa. XLVI. 8. | Shew your selves Men," headpiece a line of five border pieces, headlines, "Finis" at foot of the page.

Cotton Mather in his Diary, under date of July 20, 1700, writes:—

Moreover, Having Seriously Considered how useful it might be, especially to some sorts of people, and wanting a Little Book, to leave in y^e Families of my Neighb^s, where I make my Pastoral Visits, I was willing to give the Publick, a brief Discourse, Demonstrating to *Reason*, the Truth of the *Christian Religion*, and how *Reasonable* a thing tis, to Conform unto the Precepts of it, and what worse than *Bruitish Folly* is discovered in Sinning against those precepts. Accordingly I gave such a Discourse unto the Bookseller, under the Title of, **REASONABLE RELIGION**; Resolving to disperse the Books where I come, at Least after y^e rate of Two *per week*.

A Remedy against | Despair. | Or | A Brief Discourse wherein Great | Sinners are Encouraged, and | Directed how to improve the | consideration of the Greatness | of their Sins in Praying | to God for Pardon. | Being | The Substance of Two Sermons | Preached at the Lecture in Boston, 1699. | — | By Samuel

Willard, Teacher | of a Church there | — | [Two lines from Isaiah xliii. 25.] | — | [Two lines of Latin.] | — || Boston, Printed by B. Green, and J. Allen. | Sold by S. Phillips at the Brick Shop. 1700. 16mo. pp. (1), 70.

Titlepage, surrounded by a border line, *verso* blank; 1-70, text, “A Remedy against | Despair | — | Psal. XXV. 11. | For thy Name sake, O Lord, pardon mine | Iniquity: for it is great,” headpiece a line of ten border pieces, running headlines, “Finis” at foot of the page between two rules. *

On the back of the titlepage is written in his own hand, “T. Prince”; and on the fly-leaf preceding it, “Ruth Chipman her | book.”

A | Testimony, | to the | Order of the Gospel, | In the Churches of New-England. | Left in the Hands of the Churches, | — | By the two most Aged Ministers of the Gospel, | yet Surviving in the Countrey | — | [Two lines from Luke xxi. 13; and four lines from Rom. xvi. 17.] | — || Boston, Printed and Sold by Timothy Green | 1701. 16mo. pp. (1), 15.

Titlepage, *verso* blank; 1-11, “A | Testimony | To the Order of the Gospel, in the Churches | of New-England: Left in the Hands of the | Churches, by the two most Aged Ministers | of the Gospel, yet surviving in the Countrey” | — |, signed by “John Higginson,” and “William Hubbard,” catchword on page 11 below a rule; 12-15, “Postscript,” signed in the same way; “Finis” at foot of the page below a rule; last page blank.

Cotton Mather in his Diary, under date of February 12, 1700-01, writes:—

The Lord putt it into y^e Hearts of my Friends, to entreat of Him, That my Father & myself might not be Left alone in o^r *Testimony* to y^e *Order of the Gospel*, in o^r Churches, but that He would Raise the Spirits of some other Faithful Ministers to Second us.

Now, I had Lately proposed unto y^e Two most Aged Ministers yett surviving in y^e Countrey, A TESTIMONY TO THE ORDER OF THE GOSPEL; and suggested y^e good consequences of their Emitting it. God persuaded them; and This Day I received it from them, Signed by their Aged Hands: which accordingly I forthwith printed, and so sent it abroad into all ye Land. If ye Lord smile upon this Action, it will be attended with an Incredible Benefit.

Under date of March 14, 1700-01, he writes:—

This Day again, I had the company of my Six Friends with me, at my Study, Engaged in the Duties of *Prayer*, with *Fasting*, on y^e same occasions that thus employ'd us a month ago.

And on this Day again, we received a Remarkable Answer of prayer.

Those Absurd & wicked men, who are the Adversaries of y^e churches, made a grievous clamour, against the *Testimony* given by y^e two Aged Servants of Christ, unto ye *Order of the Gospel* among us, which we received a month ago, as if it were None of Theirs but a meer Trick of mine; and y^e *Speaker* of the House of *Representatives* particularly managed a peece of malice in ye House, to affront y^e *Testimony*, on that Suggestion; and they went on to Rail and Lye with some further calumnies: But God putt it into ye Heart of y^e Reverend Old M^r *Higginson*, to write a Letter unto y^e Deputies of ye Province now Assembled, wherein he solemnly declared y^e *Testimony* signed by him, to be his own Deliberate Act and Deed, and then added his Reasons for Emitting such a *Testimony*, w^{ch} Reasons were weighty & Awful, & full of Spirit. This Letter was delivered on *This Day*: and upon ye Delivery of it, the Deputies Voted *Thanks*, to the two Old Gentlemen, for their *Testimony*. Thus y^e Adversaries of y^e Churches, have overwhelmed themselves, & brought confusion on their own Cause, by their Foolish Attempts to blast *me*, and I at the same Time receive a Triumphant Vindication.

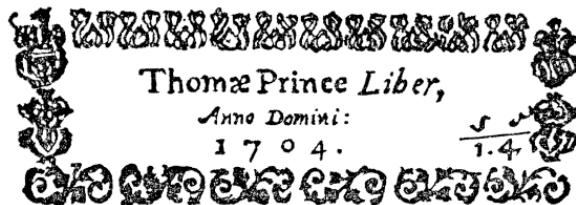
It was better than a *Feast* unto us, at y^e End of o^r *Fast*, for to be Entertained with y^e Tidings of this matter.

See page 28 for another reference to the Six Friends.

A | Treatise | Concerning | The Lords Supper: | With | Three Dialogues | For the more full Information | of the Weak in the Nature | and Use of this | Sacrament. | — | By Tho. Doolittel. | — | The Nineteenth Edition. | With Additions. | — | [Two lines from 1 Cor. xi. 24.] | — || Boston in N. E. | Printed by B Green, and J Allen, for | Samuel Phillips at the Brick Shop. 1700. 16mo. pp. (1), (6), 212 [206], (2).

Titlepage, surrounded by a border line, *verso* blank; 6 pp. "The | Epistle | to the | Reader," signed by "Tho. Doolittel," headpiece a line of ten border pieces, running headlines, catchword on last page between two rules; 1-212, text, "Of the | Lords Supper," headpiece a line of border pieces, headlines, mistake in pagination begins at page 83, which is printed 89, and continues through the book, "Finis" at foot of the page; 2 pp. "The Contents," headpiece two rules, headline on the second page.

On the back of the titlepage is written in his own hand, “T. Prince. Boston. 1704”; and on the inside of the front cover is pasted his printed book-plate, of which the following is a fac-simile reproduction:—



The following titles, found in the Library of Harvard College, are added in order to make this list of Early American Imprints as complete as possible under the circumstances. It has been my aim to give a collation of any early publication, not previously described either by Mr. Paine or myself.

1676.

The | Heart Garrisoned | or, | The Wisdome, and Care of the | Spirital Sovldier | above all things to safeguard his | Heart. | Delivered in a Sermon which was Preached to the | Honourde Gentlemen of the Artillery Com- | pany, on the Day of their Election, at | Boston in New-England June, 5. 1676. | — | By Mr. Samuel Willard. | — | [Two lines from Prov. xxv. 28; and three lines from Phil. iv. 7.] | — || Cambridge, | Printed by Samuel Green, 1676. 12mo. pp. (1), 21.

Titlepage, surrounded by two border lines, *verso* blank; 1-21, text. “Prov. 4. 23. Keep thy Heart with | all diligence, for out of it are the Issues | of Life,” headpiece two lines of acorn-shaped border pieces, the lower one inverted, headlines beginning on page 1, “Finis” between two rules; last page blank.

This volume was given to the College Library by William C. Mason (H. C. 1874, a son of John Mason, H. C. 1822, and a grandson of William Mason, H. C. 1792), of Bangor, Maine, on November 29, 1872. Near the top of the fly-leaf, preceding the first title in the volume, is written, “W^m Mason’s 1808 | The gift of Moses S. Judkins”; and on a fly leaf at

the end, "Abigail Louerin her Book 1796 May the 21 day." The book contains six titles by Samuel Willard, bound up together in old binding: "Useful Instructions," 1673, imperfect, "Heart Garrisoned," 1676, "A Sermon" on the death of Gov. John Leverett, 1679, "Ne Sutor ultra Crepidam," 1681, "The Fiery Trial," 1682, and "The High Esteem," on the death of John Hull, 1683. Near the top of the titlepage of "Ne Sutor," is written, "Labor improbus omnia vincet, Simon Willard | 1690," and in the middle of the page, by the same hand, "Simon Willard His Book October, 17. 1690." The same words, without the date, appear at the top of the titlepage of "The High Esteem." "The Fiery Trial" has the same motto begun near the top of the titlepage, but the binder has trimmed off all but a few letters at the beginning; "Simon Willard" also appears in the same hand, but without date. The missing portion (pp. 79, 80) of "Useful Instructions" has been supplied in the same handwriting.

1679.

The first Pinciples [*sic*] of the Doctrine of | Christ ; | Together with
stronger Meat for them that | are skil'd in the Word of Righteous-
ness. | Or | The Doctrine of living unto God, wherein the | Body
of Divinity | Is Briefly and methodically handled by way of |
Question and Answer. | Published at the desire, and for the use
of | the Church of Christ in Norwich in | New-England. | — |
By James Fitch Pastor | of that Church. | — | [Two lines from
Psalms xxxiv. 11; and three lines from 2 Tim. i. 13.] | — | — ||
Boston, Printed by John Foster. 1679. 16mo. pp. (1), (6),
76, (1), (1).

Titlepage, surrounded by a line of border pieces, *verso* blank; 6 pp. "To the Reader," signed by "Increase Mather," and dated "Boston. 4. m. 23. d. | 1679," followed by a rule, headpiece two lines of border pieces, the lower one inverted, headlines; 1-76, text, "Q. What is Religion?" headpiece a line of border pieces, "Finis," near foot of the page, between two rules; 1 p., a statement of promise as to belief, between two lines of border pieces, the lower one inverted; 1 p. *verso* blank; 1 p. *recto* blank; 1 p. *verso*, "Errata," nineteen lines, between two lines of border pieces, the lower one inverted.

Near the top of the titlepage appears: "Jabez Fitch's Book." This book, which contains early manuscript entries,

is in the original binding, and interleaved. It was given to the College Library by the Reverend John Andrews (H. C. 1786), on November 10, 1835.

1682.

Honoratissimo | Simoni Bradstreeto : | Massachusettensis Coloniae in Nov-Anglia Gubernatori, caeterisq; Academiae curatoribus perquam | Honorandis & Reverendis; Hunc, eorum qui in Collegio Harvardino, intra annos quadraginta, | Alicujus gradus Laurea, donati sunt, Catalogum, Honoris & Gratitudinis Ergo; Devoto Cultu, inscribit & offert | Crescentius Matherus, Cum supradicti Gymnasii Sociis. [Imprint at foot of the page] Bostonae Nov-Anglorum; Die Sexto ante Idus Sextiles. Anno. 1682. Broadside [printed by Samuel Green]. Folio.

Half-title, followed by names of the graduates in four columns, 1642 to "1653. Aug. 9," "1653. Aug. 10." to 1662, 1663 to 1671, 1673 to 1681, separated by perpendicular rules; a rule in middle of space below 1681; the imprint at foot of the page; the whole surrounded by a line of border pieces.

The Catalogue is reprinted in the Proceedings (VIII. 18-23) of the Historical Society for October, 1864. In the year 1849 our late associate, Dr. Nathaniel B. Shurtleff, printed twenty copies in octavo form from type set up with his own hands.

1687.

Praecellenti et Illustrissimo Viro | D. Edmundo Andros, Equiti Aurato : | Regi a Cubiculis, Stratego & Gubernatorio summo D. Regis Territorii, | & Dominii apud Nov-Anglos in America: | Vna cum caeteris Senatoribus spectatissimis, | Omnibus denique & singulis (hic & ubique) Artium Liberalium philomusis candissimis, & Mecaenatibus benignissimis; | Theses hasce, quas sub Auspicio Reverendi D Crescentii Matheri Collegii Harvardini, quod est Cantabrigiae Nov-Anglorum | Rectoris vigilantissimi defendendas proponunt Invenes in Artibus Initiati. L. M. D. D. D. Q. |

Johannes Davenport. Daniel Brewer. Josephus Dassett.

Johannes Clark. Timotheus Stevens. Henricus Newman.

Nathanael Rogers. Nathaniel Welsh. Josias Dwight.

Jonathan Mitchell. Sethus Shove.

[Imprint at foot of page] Cantabrigiae Nov-Anglorum. Anno à Christo nato. MDC.LXXXVII. Broadside [printed by Samuel Green, "Colledg Printer," Cambridge]. Folio.

Half-title, followed by a rule across the page; text in two columns, separated by a perpendicular rule; the first column, "Theses Technologicae" in fourteen lines having initial letter A with ornamental border, "Logicae" in thirty lines, "Grammaticae" in eight lines, and "Rhetoricae" in nine lines, these four parts separated by rules; the second column, "Theses Mathematicae" in twenty-one lines, followed by a rule, and "Physicae" in thirty-eight lines, below which is the line "His Accedit Oratio Salutatoris"; below is the imprint running across the page; the whole surrounded by a line of border pieces, those at top and bottom fine pieces, and those at the sides partly acorn-shaped.

1690.

A | Vindication of Nevv-England, | from | The Vile Aspersions Cast upon that | Country | By a Late Address of a Faction there, | Who Denominate themselves | of the | Church of England | in | Boston. | — | Printed with Allowance. | — | 16mo. pp. (1), 27.

Titlepage, *verso* blank; 1-27, text, "A Vindication of Nevv-England. | Poor New-England!" in double columns separated by a perpendicular rule, headpiece a heavy rule; "Finis" in the middle of page, followed by a rule, below which is an "Advertisement" in ten lines.

In the Advertisement at the end of the pamphlet the writer says that "For this Composure, the Reader is beholden to the Pen of one, who altho' he never spent Seven Years of his Life, in any part of America, yet has been so Inquisitive after the Affairs of New-England, and had so much Acquaintance with the Worthy Agents of that Country, that he has been able thus to Write in the Vindication of a People so Injuriouslly abused as that People have been." This may well have been a *blind* to conceal the identity of the author, and the quotation might have referred to the copyist.

Prince, in his Manuscript Catalogue, says: "y^e author un-certⁿ, but somth^s like Mr C Mather, & Prin^d at Boston, ab^t 1690." The pamphlet is reprinted in "The Andros Tracts" (II. 19-78), published by the Prince Society, where the authorship is attributed to Increase Mather.

On page 16 there is a reference to the execution of a pirate who was hanged in Boston on January 27, 1689-90 (Sewall, I. 309); and on page 17 to the anticipated arrival of Mr. William Brenton, who was here as early as January 26, 1690-1 (Sewall, I. 340). These two references seem to fix the year of publication as 1690. The Vindication was printed probably at Boston.

1692.

Admiral Russel's | Letter | to the | Earl of Nottingham: | Containing an Exact and Particular Relation of | the Late Happy | Victory and Success | against | The French Fleet. | — | Published by Authority | — | Folio. pp. 1, (3).

Half-title, followed by text, in two columns to a page, containing on p. 1, and 2 pp. a letter, "Portsmouth, June 2, 1692. | My Lord," signed near the end of the second column on the third page, "E. Russel"; then follows in the same column, and on the last page, "A Copy of a Letter from Portsmouth, Da- | ted May 29th 1691."; below the middle of the last page the double column ends, and a paragraph about the "Happy News" runs across the page, followed by "Finis," below which is the imprint, "Boston Printed, and Sold by Benjamin Harris, at the London-Coffee-House. | 1692."

This sheet, probably unique, is an interesting specimen of a printed News-Letter. A somewhat similar sheet, "Boston, Printed and Sold by Samuel Green, 1689," is found among the Massachusetts Archives (XXXV. 83), which has already been described in the Early American Imprints. A collation of "Publick Occurrences Both Forreign and Domestick. Boston, Thursday Sept. 25th. 1690" is given on page 69.

1696.

Unfruitful | Hearers | Detected & Warned: | Or A | Discourse | Wherein the Danger of, and by, | Unprofitable Hearing, is laid | open and Cautioned against. | As it was delivered, in the Course | of his Ministry; | — | By Mr. Nehemiah Walter, | Pastor of the Church in Roxborough | — | Published by some of the Hearers. | — | [Three lines from Ezek. ii. 7; one line from Luke viii. 18.] | — || Boston, Printed by B. Green, & J. Allen. | Sold by Michael Perry, at his Shop under the | West End of the Town House. 1696. 16mo. pp. 67, (1).

Titlepage, surrounded by a border line, *verso* blank; 2 pp. "Christian Reader," signed "The least, & most Un- | worthy of Ministers, S. Willard," headpiece a line of border pieces; 5-67, text, "Unfruitful Hearers | Detected & Warned: | — | Heb. 4, 2 | The Word Preached did not | Profit them," headpiece a line of border pieces, running headlines, "Finis" between two lines of border pieces; 1 p. "Advertisement" of "A Discourse concerning the Nature and Power of the Holy Angels" [Angelographia], by Increase Mather, "now in the Press, and will speedily be Published," and also "The Saints

"Victory and Triumph over Sin and Death" by Peter Thacher, of Milton, which "is also ready for the Press," headpiece a line of border pieces.

"The Saints Victory and Triumph over Sin and Death," advertised as in the press, was probably the Artillery Election Sermon for 1695, printed according to Mr. Prince in 1696, containing forty pages. Mr. Sibley, in his *Harvard Graduates* (II. 377), says that he had never been able to find a copy; and furthermore he expressed a shade of a doubt whether the Artillery Election Sermon was ever printed. This tract was given to the College Library by Richard L. Pease, of Edgartown, on April 5, 1853.

1697.

Faith at Work. | — | A | Brief and Plain | Essay, | Upon certain Articles of the Gospel, | most Necessary to be understood | by every Christian: to wit, | The Nature, the Order, | and the Necessity | of the | Good Works, | by which | The Faith of a Christian is | to be Evidenced. | — | [Two lines of Latin.] | Luther | — || Boston in New-England, | Printed by B. Green, and J. Allen. 1697. 16mo. pp. 23.

Titlepage, *verso* blank; 3-23, text, "Some Right Thoughts, in an Essay, | upon Good Works. | — | James 2. 20. Wilt thou know, O vain man, That Faith without | Works is Dead?" headpiece a line of border pieces; last page blank.

This essay was written by Cotton Mather. Near the top of the titlepage is written: "Johannis Barnard Liber." The volume of tracts in which this title appears was given to the College Library by Judge Joseph Story on July 21, 1843. Mather, in his Diary for 1697, makes the following entry: "21^d 1^m I discoursed,—on Jam. 2. 20. *Good Works, Justifying o' Faith.*"

1698.

A Pastoral | Letter | to the | English | Captives, | in | Africa. | — | From New-England. | — || Boston, Printed by B. Green, | and J. Allen, in the year. | 1698. 16mo. pp. 16.

Titlepage, *verso* and 3-16, text, "To the | English Captives in Africa. | — | We are Distressed for you, O our Brethren, | We are Distressed for you!" headpiece a line of border pieces; signed on page 16, "Yours in Him, | Cotton Mather."

Mr. Mather in his Diary, under date of May 13, 1698, writes:—

In the following Week, I considered, That wee had many of o^r poor Friends, fallen into y^e Hands of the *Turks* and *Moors*, and Languishing under an horrible slavery in *Sallee*. And, I considered, That it might bee a thing very serviceable unto y^e Souls of those poor Slaves, to Write unto them some Agreeable Meditations.

Wherefore, I wrote unto these Distressed people, a Letter, to Establish them in the *Christian Faith*, and comfort them under their terrible Calamities, and counsil them, how to make such an use of their Calamities, as to prepare them, for ye Salvation of God. I took some care, to print many copies of this Large Letter, that so it might bee, by diverse opportunities, ye more certainly conveyed unto them.

I entituled it: A PASTORAL LETTER, TO THE ENGLISH CAPTIVES IN AFRICA.

In the margin is written:—

[Afterwards I understood, that the Lord blessed this *Pastoral Letter* wonderfully to y^e Captives; yea, it proved the preparation, and the Introduction unto their Deliverance.]

Judge Sewall, in his Letter Book (I. 200, 201), has a reference to this Pastoral Letter; and through his agent in London he sent copies of it to some of the captives, as well as money for their redemption.

1699.

A | Manifesto | or | Declaration, | Set forth by the Undertakers of the | New Church | Now Erected in Boston in New-England, November 17th. 1699. Folio. pp. 3.

Half-title, followed by the introductory statement in which it says that the “New Meeting House” is “Erected, and near Finished,” and that “We think it Convenient, for preventing all Misapprehensions and Jealousies, to publish our Aims and Designs herein,” eleven lines, followed by parts i. to xvi. of the Declaration; last paragraph below, on page 3, five lines, headpiece two rules, and two rules at foot of page 3; last page blank.

This sheet belonged to the Ebeling Collection, and was given to the College Library by Israel Thorndike in the year 1818.

A fac-simile reprint, taken from one belonging to the Bos-

ton Athenæum, is given in the "Records of the Church in Brattle Square Boston with a list of communicants, baptisms, marriages, and funerals 1699-1872" (Boston, 1902, p. 5).

1700.

Catalogus, | Eorum qui in Collegio Harvardino, quod est Cantabrigiae Nov-Anglorum, | ab Anno 1642. ad Annum 1700. alicujus gradus Laurea donati sunt. [Imprint at foot of the page] Cantabrigiae Nov-Anglorvm Tertio Quintilis. MDCC. Broadside. Folio.

Half-title, followed by names of the graduates in six columns, 1642 to 1655, 1656 to 1665, 1665 to 1677, 1678 to 1689, 1689 to 1695, 1695 to 1700, separated by perpendicular rules; words at foot of the sixth column, "Illi quorum No- | minibus haec No- | ta * Prefigitur, e | Vivis cesserunt"; imprint below a long rule.

The Catalogue is reprinted in the Proceedings (VIII. 24-30) of the Historical Society for October, 1864. It is the earliest broadside of the College which has the stars to mark the death of the graduates.

An Epistle | To the Christian | Indians, | Giving them | A Sh[ort Account,] of what the | En[glish Minister, at the |] Des[ire of an English Magistrate, | who sends unto them this | Token of Love. | — || Boston Printed by Bartholomew Green and John Allen | 1700.] 16mo. pp. (1), 14, 14, *verso*, and *recto*.

Titlepage, in Indian, *verso*, one leaf, wanting; titlepage, in English, *recto*, imperfect, as shown by brackets above; 1-14, *verso* pages, "Wussukwhonk | en | Indiansut, | Neeg wehquetogeeg oowesuong Jesus Christ, | Nullordeumun, wuttaieyeuoh kah | Nanawan-[torn]," headpiece a line of border pieces; 1-14, *recto* pages, "An Epistle | To the | Indians | Who call upon the Name of Jesus Christ | our Lord, both their Lord and ours. | Grace be unto you, and Peace, from God our | Father, and from our Lord Jesus Christ," headpiece a line of similar border pieces; "Wohukquoshin" at foot of page 14, Indian, and "Finis" at foot of the English page; last page blank.

This collation, although incomplete, takes the place of one previously given in the Early American Imprints, which is more incomplete. The Epistle, bound up in the same volume with "Faith at Work," was written by Cotton Mather, who, under date of April 25, 1700, makes the following entry in his Diary:—

In this place, I will only Record, That a Gentleman comes to mee, with Desires, that I would write a Pastoral Letter unto y^e Indians; apprehending, That it will be greatly considered among them: And he will be at y^e expence for its being Translated and published. Accordingly, I composed an Address to y^e Indians, comprising y^e sum of y^e Glorious Things Reveled unto them in y^e Gospel; & y^e Godly Things wth y^e Lord Jesus Christ Expected from y^m; and y^e Snares & Sins whereof they were most in danger; and y^e most pungent Considerations to awaken them unto a Sense of their Duty and Interest. It is entituled; AN EPISTLE UNTO THE CHRISTIAN INDIANS.

The two following collations are taken from copies found in the library of the Boston Athenæum:—

1691.

Some Considerations on the Bills | of | Credit | Now passing in New-England: | Addressed unto the Worshipful, | John Philips Esq; | Published for the Information of the | Inhabitants. 16mo. pp. 16.

Half-title, followed by text 1-9, headpiece two lines of border pieces; 1 p. *verso* blank; 11-23. "Some Additional Considerations Addressed | unto the Worshipful | Elisha Hutchinson, Esq. | By a Gentleman that had not seen the | foregoing Letter. | Sir," headpiece a line of border pieces; imprint on page 23, "Boston, Printed by Benjamin Harris, and John | Allen: And are to be Sold at the London-Coffee- | House. 1691," pages 17 to 23 wanting.

The half-title has been reproduced, in fac-simile, in Mr. Andrew McF. Davis's "Tracts relating to the Currency of the Massachusetts Bay 1682-1720" (Boston, 1902), as are also the heading and text on page 11 of Mr. Davis's volume. The imprint at the end is taken from a copy in the Watkinson Library, Hartford, Connecticut, as given in the reprint.

1698.

A Good Man making a Good End. | — | The | Life and Death, | of the Reverend | Mr. John Baily, | Comprised and Expressed | in a | Sermon, | On the Day of his Funeral. | Thursday. 16. d. 10. m. 1697. | — | By Cotton Mather. | — | [Two lines of Latin.] | — || Boston in N. E. | Printed by B. Green, and J. Allen, |

for Michael Perry, at his Shop, under | the West End of the Town House. | 1698. 16mo. pp. 88.

Titlepage, surrounded by a heavy border line, *verso*, "Reader," headpiece a heavy rule; 3-57, "A Good Man making | a Good End. | Uttered, Thursday 16 d 10 m. 1697." | — |, headpiece a heavy rule, running headlines; 58-88, "Appendix. | The Character of a Christian. | — | Acts. XI. 46. | The Disciples were called Christians," headpiece a line of border pieces, running headlines; Two lines of "Errata" below "Finis" at foot of the page.

In his Diary, under date of December 16, 1697, Cotton Mather makes the following entry:—

On y^e Last Lords-day, dyed a Worthy & a Noted Minister in this Town; my dear Friend, M^r John Baily. His Last words were, *oh! my Lord Jesus Christ is Altogether Lovely! All o^r praises of Him here, are Poor & Low Things! His glorious Angels are come for mee!*

Before hee was taken sick, hee had, under a presage of his Life & Work drawing to an End, begun to study a Sermon, on Psal. 31. 5. *Into thy Hands I commend my Spirit.* But hee never had opportunity to Finish, or utter, what hee had Studied. God call'd him, from y^e Study, to y^e practice of it.

When hee Lay a dying, hee ask'd of mee, That I would preach on this Text, after his Death. And y^e Providence of Heaven, does now strangely order y^e *Funeral* of this good man, to bee on the Day of my *Lecture*. A Vast Assembly now came together, and preaching to them on y^e Text so remarkably circumstanced, there was y^e more of a *pungency* on y^e Truths w^{ch} I delivered. Into y^e Sermon, I interwove many *Memorables* of the person Deceased, w^{ch} also proved a profitable & an Acceptable Entertainment.

The publication of this Discourse was much desired; so I gave it unto the Booksellers. It is entituled, *A GOOD MAN, MAKING A GOOD END.* And by perusing of my dear Friends *Diarie*s, I had y^e opportunity of Transcribing into it, abundance of most useful passages. *Who am I, that the Lord should make this use of mee!*

And again under date of December 26, he writes:—

Memorandum.

While my Book, entituled, *A Good Man making a Good End*, is in the press, one thing happens, that in part answers y^e *Faith*, w^{ch} I recorded (28^d 9^m) a month ago. The Bookseller desires mee to add unto that Book; (w^{ch} will bee greedily Read throughout all *New England!*) and I add unto it, my Discourse had a while since, at

or Lecture, on Act. ii. 26, w^{ch} I entituled, *The Character of a Christian*. This Discourse describes, y^e Respect unto *CHRIST*, w^{ch} is essential unto *Christianity*, and the glory w^{ch} every True *Christian* payes unto *CHRIST*. So, will my Lord Jesus *CHRIST*, bee more known throughout my Countrey!

This book is reprinted in the *Magnalia* (Book III. 224-238.)

I am indebted to Mr. George Parker Winship, of Providence, who is in charge of the John-Carter-Brown Library, for the collation of the four following titles, found in that noted library; and I wish to make my acknowledgments publicly to him for the courtesy.

1689.

An Account of the Late | Revolutions | in New-England; | In a Letter.
No titlepage. 4to. pp. 7.

Half-title, followed by text 7 pp., signatures A, A 2, signed by "A. B.," and dated, "Boston, June 6. | 1689:"; followed by two rules, below which are the words: "The foregoing Account, being very carefully and critically | Examined, by divers very Worthy and Faithful Gentle- | men, was advised to be Published for the preventing of | False Re- | ports: And is to be Sold at the London-Coffee-House."

This pamphlet is reprinted in "The Andros Tracts" (II. 189-201) published by the Prince Society; and Mr. Whitmore, the editor, says: "We have ventured to put on the new half-title on the preceding page, the name of Benjamin Harris as publisher, as the pamphlet was evidently printed in Boston, and Harris's sign was for several years at the London Coffee House." He furthermore says that "We have found it impossible to make the slightest surmise in regard to the writer of this pamphlet, though we may presume A. B. are not the initials of his names."

1691.

Balsamum Vulnerarium ex Scriptura. | The | cause and cure | Of a | wounded spirit: | in a Discourse | Which Layes Open the Mani- fold | and Amazing Wounds of a | Troubled Conscience, | and Pours the Balsame of Seaso- | nable Counsils and Comforts into

| those Terrible Wounds. | Being Two Sermons, Preached at | Boston, in the Month of | December. 1691. | By Cotton Mather. | [Five lines of Latin.] | — || Boston, Printed by Bartholomew Green, and | John Allen, for Nicholas Buttolph, at the | Corner of Gutteridge's Coffee House, 1691. 16mo. pp. (1), (2), 92.

Titlepage, *verso* blank; 2 pp. Introduction; 1-92, text.

Mr. Prince in his manuscript catalogue writes as follows: "C. Mather Cause & Cure of a Wounded Spirit: 2 serm^s on Prov. 18. 11. Boston 1691 92." The title is very rare, and I can find no trace of it in any other public library.

1699.

An Abstract | of a | Letter | From a Person of Eminency and worth in | Caledonia to a Friend at Boston | in New-England. No titlepage. 4to. pp. 2.

Half-title, followed by text 2 pp., dated, at foot of page 2, "Fort St. Andrew. | February, 18th 1698, 9," headpiece a line of border pieces; followed by "The Declaration," given below.

On the front fly-leaf is written: "Elisha Hutchinson^s Book, May. 1699." This Abstract probably was taken from a pamphlet entitled "Observations of a Person of Eminence and Worth in Caledonia, written to his Friend in Boston, N. E." See Sabin's "Dictionary of Books relating to America" (XIV. 244). Mr. Prince in his manuscript catalogue has the following entries: "Caledonia: y^e Declaraⁿ of y^e Council &c Bost 1699 4"; and "Letter from a Person in Caledonia to a Fr^d at Boston 1699 2."

Caledonia. | The | Declaration | of the | Council | Constituted by the Indian and African Com- | pany of Scotland; for the Government, | and direction of their Colonies, and | Settlements in the Indies. No titlepage. 4to. pp. 4.

Half-title, followed by text 4 pp., signatures A, A 2, signed, "By Order of the Council, | Hugh Ross Secretary," and dated at end "New-Edinburgh, | December 28. | 1698"; imprint at foot of page 4, "Boston, Printed May, 15th 1699."

The American Antiquarian Society has a copy of this Declaration.

The two following titles are found in the Public Record Office, London.

The collation of the first title was made by me in the autumn of 1857 from the original copy, at that time in the State Paper Office, London. The Catalogue is reprinted in the Proceedings (VIII. 9-17) of this Society for October, 1864, where is also found a translation of the Latin verses, made by Mr. Charles Folsom (H. C. 1818). It is probably the earliest complete catalogue of the graduates printed.

1674.

Johanni Leveretto Armigero, | Massachusettensis Coloniae Gubernatori :
| Caeterisque Coloniarum Nov-Anglicae gentis Dicaearchis Colen-
dissimis ; | Ac Eorundem Vice-Gubernatoribus & Magistratibus
Assistentibus ; | Authoritate, Prudentia, & vera Religione non
minùs ornatis quam Honoratis Viris : | Et Collegii Harvardini Cu-
ratoribus Perbenignè Vigilantissimis, | Patronis & Benefactoribus
Munificentissimis ; | Nec Non | Omnibus Ecclesiarum Presbyteris,
Doctrina, dignitate, & sincera Pietate Meritissimè Reverendis :
| Omnibus etiam in eodem Inclito Lycao dextrè & fideliter
Docentibus atque Regentibus | Hunc Sobolis Harvardinae, per
trium & triginta Annorum spatium ad Gradum aliquem in Artibus
admissae Catalogum | Tanquam Memorialem & Votivam Tabulam :
| Honoris, Gratitudinis, & Armoris Erg'o, Devotissimè Conse-
crat | L. H. Broadside [printed by Samuel Green, Cambridge].
Folio.

Half-title, followed by names of the graduates in four columns, 1642 to 1651, 1652 to 1659, 1660 to 1665, 1666 to 1674; twenty-two lines of Latin under the third and fourth columnus; the whole surrounded by "a pattern printed border," "heavier at the sides than on the top or bottom."

1690.

Below is the title of a newspaper printed in Boston, which was suppressed by the public authorities immediately after the issue of the first number. The sheet has been reproduced in my "Ten Fac-simile Reproductions relating to Old Boston and Neighborhood" (1901), where a full account of its history is given. Only one copy of this early newspaper is known to be extant.

Numb. 1. | Publick | Occurrences | Both Forreign and Domestick. |
Boston, Thursday Sept. 25th. 1690. Folio. pp. (3).

Half-title, followed by text, two columns to a page; imprint at foot of the third page, "Boston, Printed by R. Pierce, for Benjamin Harris, at the London-Coffee-House. 1690"; fourth page blank.

According to my enumeration of the various titles given in these several Lists of American Imprints, there are now 600, found in different libraries, which have been carefully collated. A book has a history as much as an individual, though not so complete or complicated; and there are those who feel an interest in it. It is for this small class of persons that an effort is now made to gratify a laudable curiosity in early bibliography.

As kindred to the subject it may not be amiss to give the following extracts from the town records of Boston. It is probable that the orders, therein described, were printed at the time, but it is not known that any specimens of the work have come down to the present day.

[1679] At a Meetinge of ye Committee of the Militia Comissioners, Slectmen & a Committee chosen at a publique Towne Meetinge to joyne with the selectmen; & aproproued of at a generall Meetinge of the Inhabitants this 29th. [sic] day: Ordered . . .

6 That the Selectmen Collect all the towne orders relateinge to fire, in order to the haueing them pvsed & printed —
9th Sept. At a Meetinge of ye Hon'd Gouern'r & ye rest of ye Militia Comission's Selectmen & Committee apoynted to joyne wth them, It was Ordered — . . .

That M^r Isack Addington & John Joyliffe pvsed & put the the [sic] foregoeing in a right methode fit for the presse togeather with all former orders relateing to ffire —

Another instance of a possible title is found among the extracts from Mather's Diary for 1693, relating to medical matters and given below.

Cotton Mather was so much of a literary character in his day and generation, and the author of so many books and pamphlets described in the Early American Imprints, that I

am tempted to make some extracts from his Diaries, which relate for the most part to his own library, etc. In the Collections (X. 156) of this Society, a letter is printed from the Rev. Dr. Chauncy (H. C. 1721), a noted scholar personally acquainted with the Boston divine, who says of him:—

In regard of literature, or acquaintance with books of all kinds, I give the palm to Doct. COTTON MATHER. No native of this country, as I imagine, had read so much, or retained more of what he read. He was the greatest redeemer of time I ever knew; and lost as little of it as any one could do in his situation. There were scarcely any books written but he had some how or other got the sight of them. His own library was the largest by far of any private one on the continent. He was always reading and writing, and had the happiest talent of going rapidly through a book.

[June 19, 1681] *Memorandum.* About this Time, I bought a *Spaniard Indian*, and bestow'd him, for a *Servant* on my Father. This Thing, I would not Remember in this place, but only because I would observe, whether I do not hereafter see some Special and Signal Return of this Action, in y^e course of my Life. I am secretly persuaded, *That I shall do so!* . . .

[August 9] This Day, I took my Second Degree, proceeding Master of Arts.

My Father was *Praesident*; So that from his Hand I Received my Degree.

Tis when I am gott almost Half, a year, beyond Eighteen, in my Age . . .

[October 8] I am Employed in a populous place, the *Metropolis* of y^e whole English *America*, and may cast the Net among much Fish . . .

And I am herein, a colleague to a *Father*; yea, to a *Father*, given mee from y^e Dead, and one of my greatest Blessings . . . [and he refers to]

My Convenient Study, with a well-furnished *Library* . . .

In the month of *November*, Messengers from y^e Ancient and Famous church of *Newhaven* addressed themselves unto mee, to become their *pastor*; but I did not comply with their Desire . . .

[February 6, 1681-82] The church of *Newhaven* Renewed their Addresses unto poor, vile, *mee*, to become their *pastor*; but this Day, I wrote unto them, y^e Indisposition wth I had, unto the Thing w^{ch} They desired.

My Reason was, because y^e Church of *North-Boston* would have entertained uncomfortable Dissatisfactions at my Father, if after so many Importunate *Votes* of Theirs, for my Settlement here, hee had any way permitted my Removal from them . . .

[June 11, 1683] There is an old *Hawker*, who will fill this countrey with Devout and useful Books, if I will Direct him; I will therefore Direct him, & Assist him, as far as I can, in doing so . . .

[October 20, he mentions his] *Library*, exceeding any mans, in all the Land. . . .

[July 2, 1685] This Day, was y^e first, of my preaching the Countrey-Lecture, . . .

[May 4, 1686] I was *married* . . . Several months after this, I Resided at y^e House of my Father-in-Law, with My dearest Consort, in Charlestown; [going over on y^e Lords-Dayes to preach at Boston.] . . . At Length, Returning to *Boston*, I took an *House*, wherein my Father Lived, in y^e years, 1677, and 78, and wherein my more *Childish Age* had made many Hundreds of *Prayers* . . .

[1693] In y^e Spring of this year . . . I proceeded then to consider, what things would render mee Singularly Agreeable to y^e Holy *Angels* of God; . . . It was now my purpose; . . .

To render myself more *useful* unto my Neighbours in their Afflictions; not only Releaving the *Poor*, but also y^e *sick*; to w^{ch} purpose, I would collect, at Liesure, a fit Number of most parable and effectual *Remedies* for all Diseases, & publish them unto y^e world; so, by my Hand, will bee done things, that y^e *Angels* Love to do . . .

Can this list of Remedies for all Diseases have any connection with Mather's work entitled "The Angel of Bethesda," belonging to the American Antiquarian Society, and still in manuscript? In his Diary, under date of February 20, 1723-24, Mather writes: "My Large Work, entituled, **THE ANGEL OF BETHESDA**, is now finished. If my glorious Lord will please to accept of it, it may prove one of ye most useful Books, that have been written in y^e world." See Proceedings (pp. 11-26) of that Society for April, 1874.

[August 20, 1697] Afterwards, I gave Thanks unto the Lord, . . . For His Employing mee, in so eminent a place; y^e most considerable Town in all *New England*; . . .

For His granting mee continually to Dispense His Truths, unto as *Great Auditories* in my congregation, as one man can well speak to; . . .

For His favouring mee, with ye *Liberty of y^e Press*, and publishing more of my composure than any mans, that ever was in *America*, while I am yett a young man: and making my studies, to bee Readd, and priz'd, and serviceable, not only all over these *American Colonies*, but in *Europe* also . . .

[October 28, 1698] The Printer, wanting something to fill y^e Last Leaf of his Almanack [Tulley's], for the year, 1699, came unto mee to furnish him . . . I took my opportunity, and wrote a few pungent Lines [a half page, entitled "A General Admonition"], concerning the *Changes*, w^{ch} may bee coming as *a Snare upon the Earth*; . . .

[March 6, 1699-1700] That whereas I had enjoy'd singular Advantages to Do Good, by the way of the *Press*, people were now prejudiced against mee for printing so many Books, and it will be necessary for mee to desist from y^e printing of any more . . .

[April 3, 1700] I proceeded then to consider, more particular ANSWERS OF PRAYERS . . .

In my extraordinary *Library*; and the possession of several Thousands of *Books* . . .

[October 16] Well; passing along the street, a sudden inclination took me, to step into an House of a Gentlewoman, who had been a long time in a disconsolate Widowhood; I thought it would be *Pure Religion* to visit her. I did so; And she told mee, That she had a parcel of *Books*, which once belong'd unto y^e Library of o^r famous Old M^r *Chancey*; and if I would please to Take them, she should count herself highly gratified, in their being so well bestowed. I singled out, about *Forty Books*, & some of them Large Ones, which were now added unto my Library, that has already between two & three Thousand in it, and several of them, will be greatly useful to me, in my Design of writing *Illustrations* upon y^e Divine Oracles. Behold how y^e Lord Smiles upon me!

The gentlewoman, here referred to, was probably Thomazin, widow of Elnathan Chauncy, the son of President Chauncy, who practised medicine in Boston. His death took place in Barbadoes, and his widow was appointed administratrix of the estate, on April 29, 1684. In the inventory of the property is "a pccl of Books as apprized by Doctor Graves, M^r Cotton Mather & M^r Parris . . . [£]44:03:0."

While the following paragraph has no bibliographical interest, it adds just enough flavor of politics to give zest to the other extracts.

[January 27, 1685-86] Some of the other *DESIGNS*, w^{ch} I had this month were these . . .

III. The Glorious *Assurances*, w^{ch} I have Enjoyed & uttered, very many Times, for now some years together, about y^e Lords Appearing to deliver His people from Impending Desolations, are now answered. The Monster *Kirk*, who was coming to *N. England*, with a Regimt of *Red-Coats*, to sacrifice y^e best Lives among us, is diverted from coming

hither, by y^e happy Death of that greater Monster, K. Charles II. And with K. James II. Things are operating toward such a Liberty for y^e *Dissenters*, as may for ought I know, begin y^e *Resurrection of o Lords Witnesses*: it being Just three years & an half, since their Congregations were all Dissipated, and a *Thanksgiving* celebrated thro' a wicked Nation for it.

LIST OF TITLES.

For general convenience and ready reference, the following list of shortened Titles, with the Names of authors and the Year of publication, is here given.

SUPPLEMENTARY LIST, JANUARY 8.

Massachusetts Historical Society.

Brez, Guy de. The Rise . . . of the Anabaptists	1668
Brooks, Francis. Barbarian Cruelty	1700
Clough, Samuel. The New-England Almanack . . .	1701
Gill, Obadiah, etc. Some Few Remarks	1701
Mather, Cotton. Blessed Unions	1692
— A Midnight Cry	1692
— The Religious Marriner	1700
— A Warning to the Flocks	1700
Mather, Increase. Some Important Truths	1684
Modest and Impartial Narrative . . . New York	1690
Oxenbridge, John. A Seasonable Proposition	?1670
Rawson, Edward, etc. The Revolution in New England	1691
Sewall, Samuel. Phaenomena quaedam Apocalyptic . .	1697
Stoughton, William, etc. A Narrative of the Proceedings	1691
Tulley, John. An Almanack . . . 1701	1700
Wadsworth, Benjamin. Mutual Love . . . 1701	1700
Willard, Samuel. The Barren Fig Trees Doom	1691
— The Danger of Taking God's Name in Vain	1691
— Rules for the . . . Present Times	1693

Boston Public Library.

Alleine, Richard. Heaven Opened	1699
Catechism, The Shorter	1691
Confession of Faith [English and Indian]	1699
Courts, A Table of the	1692
Doolittel, Thomas. A Treatise Concerning the Lord's Supper	1700
Hardy, Samuel. A Guide to Heaven	1689

Higginson, John, and Wm. Hubbard. A Testimony . . . 1701	1700
Hooker, Samuel. Righteousness Rained from Heaven . . .	1677
Janeway, James. Token . . . to y ^e children in N E . . .	1691
Keith, George. The Pretended Antidote	1690
Library of . . . Mr. Samuel Lee	1693
Massachusetts. By the Honorable, the Lieutenant Gover-nour, &c. Council & Assembly . . . [order to encourage enlistments, May 27]	1696
— By the Honorable, William Stoughton Esq. . . . [procla-mation about stores of war, March 20, 1700-01]. . .	1700
— The Governour and Company . . . [order about deeds, etc., March 18]	1684
— Several Laws and Orders [March 16]	1680
Mather, Cotton. The Bostonian Ebenezer	1698
— A Collection of . . . Offensive Matters . . . 1701	1700
— The Day, & the Work of the Day	1693
— Decennium Luctuosum	1699
— The Everlasting Gospel	1700
— A Monitory and Hortatory Letter	1700
— Observable Things	1699
— Ornaments for the Daughters of Zion	1691
— Reasonable Religion	1700
Mather, Increase. The Blessed Hope . . . 1701	1700
— Cases of Conscience	1693
— Solemn Advice to Young Men	1695
Richardson, John. The Necessity of a . . . Souldiery . .	1679
Rowlandson, Joseph. The Possibility of Gods Forsaking . .	1682
Rowlandson, Mary. The Sovereignty & Goodness of God . .	1682
Sewall, Samuel. Mrs. Judith Hull [epitaph]	1695
— same [another edition]	1695
Standfast, R. A Little Handful of Cordial Comforts . . .	1690
Wigglesworth, Michael. Meat out of the Eater	1689
Willard, Samuel. The Fear of an Oath . . . 1701	1700
— Heavenly Merchandise	1686
— Mercy Magnified	1684
— A Remedy against Despair	1700

Harvard College Library.

Fitch, James. The First Principles	1679
Harvard College. Catalogue	1682, 1700
— Theses	1687
Manifesto . . . of the New Church [Brattle Square] . . .	1699
Mather, Cotton. An Epistle to the Christian Indians . . .	1700
— Faith at Work	1697

Mather, Cotton. A Pastoral Letter to the English Captives	1698
Russel, Edward. Admiral Russel's Letter	1692
Vindication of New-England	1690
Walter, Nehemiah. Unfruitful Hearers	1696
Willard, Samuel. The Heart Garrisoned	1676

Boston Athenæum.

Mather, Cotton. A Good Man [Rev. John Baily]	1698
Some Considerations on the Bills of Credit	1691

John-Carter-Brown Library, Providence.

Abstract of a Letter from . . . Caledonia	1699
Account of the Late Revolutions in New-England	1689
Caledonia. The Declaration of the Council	1699
Mather, Cotton. Balsamum Vulnerarium	1691

Public Record Office, London.

Harvard College. Catalogue	1674
Publick Occurrences Both Forreign and Domestick	1690

Rev. Dr. EDMUND F. SLAFTER said that various literary and historical societies had often found a difficulty in ascertaining precise dates and facts for use in the preparation of memoirs of deceased members, and moved the following vote, which was adopted:—

Voted, That it is the sense of this meeting that a blank for a personal record would be useful, and the subject is referred to the Council for such action as they may think proper.

Remarks were also made during the meeting by the PRESIDENT, and by MESSRS. WILLIAM W. GOODWIN, HENRY F. JENKS, EDWARD E. HALE, WILLIAM R. THAYER, GAMALIEL BRADFORD, WINSLOW WARREN, HENRY W. HAYNES, and other gentlemen.

A new volume of the Collections—Vol. III. of the Sixth Series—was ready for delivery at this meeting.